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your affectionate Father
Thomas Campbell

MEMOIRS

OF

ELDER THOMAS CAMPBELL,

TOGETHER WITH A

BRIEF MEMOIR OF MRS. JANE CAMPBELL.

BY

ALEXANDER CAMPBELL,

OF BETHANY, VIRGINIA.

CINCINNATI, O.:
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PREFACE.

Of the great mass of humanity little more can be chronicled than that "Such a person was born on one day and died upon another." Of a very few of all the molds and types of mankind is either the life or the death a subject of much interest or concern, beyond the parish precincts in which they lived and died. Others, indeed, there are, whose lives are more or less an interest to their cotemporaries and posterity; but, besides these, there is in the great drama of humanity, a goodly number whose lives are public blessings, and whose characters and achievements constitute them, more or less, benefactors of the race. If a man only builds one house, plants one tree, and properly educates one child, he is to be enrolled, though in an humble niche, a benefactor of his race. Between him, however, and a Franklin, a Howard, a Washington, a Joseph, a Moses, a Peter, or a Paul, what an interval!

The holy Scriptures themselves recognize these distinctions, these diversities of ranks, dignities, and honors: "They that be righteous shall shine as the firmament; and they that turn many to righteousness, as the stars forever and ever." "Honor to whom honor is due" is a stereotyped precept of Paul to the Romans.

The private Christian who, in this present world, honorably acknowledges the Lord Jesus, shall, by the Lord Jesus himself, be most honorably "acknowledged before his Father and before his holy angels."

Thus, while "the memory of the wicked shall rot," the memory of "the righteous is blessed." These oracles were to be handed from father to son, through all succeeding generations; and doubtless, too, for the purpose of stimulating the energies of our nature to high, and holy, and heavenly aspirations.

They were not intended to create envy, a false ambition, or to stimulate pride or jealousy, or any sinister end or motive. On the contrary, they inculcate that "before honor is humility;" and, there-

fore, he who humbles himself shall be exalted." Like an army in descending a mountain, those who command are the lowest; but, on the other side of the valley, when ascending, they are the highest in position.

The two most transcendently important and interesting studies in this present world, are Divinity and Humanity. These are the stereotyped topics of the whole Bible, Old Testament and New.

In spanning the arch of time, the isthmus connecting an eternity past with an eternity to come, we are lost in wonder, in admiration, and in adoration of the eternities of Israel! A Hebrew Idiom, indeed, indicative of an indefinable conception. It is, however, canonical, and it gives us comfort to realize that minds of gigantic stature have so decided.

Are we living for time, or are we living for eternity? This is a question which we should daily propound to ourselves, and to which we should always be prepared to give an unambiguous and satisfactory answer. How, think we, shall we hereafter retrospect the use we have made of ourselves, of our means and opportunities of knowing and of doing good, of being happy and of making others happy by our instrumentality? "Lord, teach us" to consider this, and "to so number our days that we may apply our hearts to wisdom." "And let the beauty of the Lord our God be upon us: and establish the works of our hands upon us; yea, the work of our hands establish thou it." So prayed Moses, the man of God, as reported in the ninetieth psalm.

Such were the teachings which I received in my early life from the subject of the following memoirs; and whatever good, little or much, I may have achieved under God, I owe it all, and those benefited by it owe it all, to his paternal care and instruction, and especially to his example.

This memoir has been long called for. My apology is and has been, the multiplicity and the variety of public calls upon my time at home and abroad, in connection with the Bible Union, Bethany College, and my long tours in response to many calls and importunities. I have long been waiting for a more convenient season, but it still seemed to be in the future. And even now, at last, I have to regret that it had to be dispatched in too much haste to satisfy my own intention and desire. But, under all the circumstances that surround me, and all the duties incumbent upon me, I have done the best I could.

ALEXANDER CAMPBELL.

CONTENTS.

PAGE

DECLARATION AND ADDRESS 25

LETTERS 141

DIARY 194

NOTES OF A SERMON PREACHED A. D. 1800 205

METHOD OF DISCOURSING 207

ADDRESS TO THE SYNOD OF IRELAND 210

FAREWELL DISCOURSE 215

CHRISTIANITY IS NEITHER A THEORY NOR A PHILOSOPHY 235

PROSPECTUS OF A RELIGIOUS REFORMATION 253

PROMINENT CHARACTERISTICS 265

LETTERS, SKETCHES, AND TESTIMONIALS 275

OBITUARY NOTICES 300

A BRIEF MEMOIR OF MRS. JANE CAMPBELL 305

MEMOIRS

OF

ELDER THOMAS CAMPBELL.

In tracing the genealogy of the branch of the Campbell family from which Elder Thomas Campbell descended, we have traced it up to the Campbells of Argyle, Scotland. The Duke of Argyle, Sir Archibald Campbell, was the head of the clan. At one time he commanded a regiment of men, every one of which was named Campbell.

Archibald Campbell, my grandfather, was the son of James Campbell, who was born in the county of Down, Ireland, near Dyerlake wood. He lived to the advanced age of one hundred and five years.

His son, Archibald Campbell, in early life entered the British army under General Wolfe, and accompanied him to the Island of Cuba and to Quebec; indeed, through his whole campaign; and tradition says that General Wolfe, after taking Havana and Quebec, died in his arms at the close of the conflict. He returned home after the conquest of Quebec, and spent the remainder of his life in his own native county.

Converted from Romanism, he became a strict member of the Church of England, and died in its communion, in his eighty-eighth year, leaving behind him three sons, Thomas, James, and Archibald. His youngest son, Enos, died in 1804, three years before his father, greatly lamented.

James and Archibald were members of the Secession, or Antiburgher Presbyterian Church, of which Archibald had been a ruling elder for many years, in the commercial town of Newry, county Down. Enos Campbell, the youngest of the fraternity, had for many years the superintendence of one of the most popular academies in that commercial center.

Under the armorial of the Antiburgher Presbyterian Church, formerly under a supreme court, designated the "General Associate Synod," having under its jurisdiction three provincial Synods in Scotland, and one in Ireland, he migrated A. D. 1807, to the United States.

On his arrival in Philadelphia, the Synod of the same faith and order being in session, on the presentation of his testimonials, cordially received him, and recommended him to the Presbytery of Chartiers, for the most part located in the county of Washington, Pennsylvania, and its surroundings. On presenting his testimonials to that Presbytery, he was received into its communion, and had a field of labor assigned to him. He went to work.

But having, some time before he sailed from Europe, formed a largely extended acquaintance with the onward movements of the General Assembly of said denomination both in Scotland and Ireland, he sympathized with these movements, and was commissioned, in 1804,

by the Synod of Ulster, as a delegate from that Synod to meet the Scotch General Assembly in Glasgow, with special reference to the consummation of an union between these branches of Presbyterians, called Burghers and Antiburghers.*

While a minister in connection with the Synod of Belfast, and the pastor of the Church in Ahorey, in the county of Armagh, and within the circle and jurisdiction of the Presbytery of Market Hill, in said county, under the superintendence of that Synod, we only express a prevailing public opinion, when we say that he was the most earnest, indefatigable, and devoted minister in the Presbytery and Synod to which he belonged. In preaching, teaching, and in visiting his charge, inculcating personal and family religion, he had certainly no superior; and, so far as we could ascertain, no equal.

His family training and discipline were peculiarly didactic, Biblical, and strict. The Bible, with Brown's Catechism, was, during the minority of his family, a daily study and a daily recitation. He also instituted these customs in all the families of his congregation. His congregation at Ahorey, in the county of Armagh, was therefore regarded as the best educated community in the Presbytery of Market Hill, to which it belonged. If not formally and professedly a reformer in this de-

* In these United States these parties are denominated Unionists and Seceders.

[Some four years after this discussion, when a student in the University of Glasgow, while returning home from church one day, I was interrogated by a gentleman accompanying me, as to my parentage. On naming my father, he said: "I listened to your father in our General Assembly in this city, pleading for a union between the Burghers and Antiburghers. But, sir, while, in my opinion, he clearly outargued them, they outvoted him."]

partment in his own Synod, he was virtually so. He also strongly remonstrated against the schisms in that large denomination called Presbyterians, under their respective armorials—Covenanters or Cameronians,* Burghers, and Antiburghers or Seceders.

He had, indeed, outside of his own Church and Presbytery, many highly influential friends and brethren who cordially sympathized with his views of reform, both in doctrine and discipline; but, owing to the delicacy of his health, his physicians urged him to take a sea voyage as the most promising, if not the only restorative of his enervated system. This was the occasion of his visiting the United States, purposing to return to Ireland should he not be pleased with the country.

Not having completed my studies at his departure, I was pleased to prosecute them both in Ireland and Scotland, in the years 1808 and 1809, after which, with my mother and family, I came to the United States.

On our arrival in this New World, October 5th, 1809, we found him engaged in writing and publishing "A Declaration and Address." The occasion of this document was as follows: while in Europe he had been, for many years, an advocate of reformation in the Seces-

* "Cameron separated from the Presbyterians, anno Domini 1666; and died at the head of an insurrection at Airmoss, July 20th, 1680. The 'Cameronians,' his followers, were sometimes called 'Whigs,' from their devotion to liberty. They were also called 'Mountain Men,' because, in times of persecution, they fled to the mountains. They are now nearly extinct, reduced to *sixteen* congregations in Scotland, and very small at that. In Ireland they have six, and nine in the United States. Their pastors are even fewer than their Churches."—*Blackwood's Magazine*, A. D. 1819.

sion Church standards and proceedings, as well as in their lives and behavior.

He objected not so much to the doctrines of the Secession creed and platform, as a doctrinal basis, but to the assumption of any formula of religious theories or opinions, as the foundation of the Church of Christ; alleging that the holy Scriptures, Divinely inspired, were all-sufficient and alone sufficient for all the purposes contemplated by their Author, in giving them; especially as the great apostle to the nations had so commended them; affirming that "All Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished for every good work."—2 Tim. iii: 16, 17.

But in advocating the paramount claims of the Bible, and especially the all-sufficiency and alone sufficiency of the Christian Scriptures for the edification and perfection of the Christian Church, he was compelled to remonstrate against "the doctrines and commandments of men," as having usurped, more or less, in all the Protestant forms of the Christian profession, an undue and unconstitutional influence and authority; in many instances making void the teachings and the preachings of the divinely commissioned apostles and evangelists of Jesus Christ.

These teachings and remonstrances were more or less unsavory to the preachers and teachers of the different sects and schisms in the "Ring-streaked, speckled, and spotted" forms of Calvinism and Arminianism, then echoing throughout all the patented pulpits in Western

Pennsylvania and Western Virginia. These clamors called forth from him a concentrated "Declaration and Address," the purport of which was to demonstrate that the holy Scriptures, and more especially the Christian Scriptures, were all-sufficient and alone sufficient for the conversion of sinners and the sanctification and edification of the Church of the Lord Jesus Christ.

The immediate cause of this publication was the violent assaults of his quondam friends, his *co-presbyters* of the Presbytery of Chartiers, Washington county, Pennsylvania. These misunderstandings, and the conflicts thus occurring, made it necessary to bring the whole matter before the Synod, denominated "THE ASSOCIATE SYNOD OF NORTH AMERICA." The case was summarily expressed in the following statement:

"*The Presbytery of Chartiers, Washington county, Pennsylvania*, versus *Thomas Campbell, minister of the Gospel.*"

It was formally brought before them by "Protest and Appeal," viz.:

"HONORED BRETHREN:

"Before you come to a final issue in the present business, let me entreat you to pause a moment, and seriously to consider the following things: To refuse any one his just privilege, is it not to oppress and injure? In proportion to the magnitude and importance of the privilege withheld, is not the injustice done in withholding it to be estimated? If so, how great the injustice, how highly aggravated the injury will appear, to thrust out from communion a Christian brother, a fellow-minister, for saying and doing none other things than those which our Divine Lord and his holy apostles have taught and enjoined to be spoken and done by his ministering servants, and to be received and observed by all his people. Or have I, in any

instance, proposed to say or to do otherwise? If I have, I shall be heartily thankful to any brother that shall point it out, and upon his so doing, shall as heartily and thankfully relinquish it. Let none think that, by so saying, I entertain the vain presumption of being infallible. So far am I from this, that I dare not venture to trust my own understanding so far as to take upon me to teach anything as a matter of faith or duty but what is already expressly taught and enjoined by Divine authority; and I hope it is no presumption to believe that in saying and doing the very same things that are said and done before our eyes on the sacred page, is infallibly right, as well as all-sufficient for the edification of the Church, whose duty and perfection it is to be in all things conformed to the original standard. It is, therefore, because I have no confidence, either in my own infallibility or in that of others, that I absolutely refuse, as inadmissible and schismatic, the introduction of human opinions and human inventions into the faith and worship of the Church. Is it, therefore, because I plead the cause of the Scriptural and apostolic worship of the Church, in opposition to the various errors and schisms which have so awfully corrupted and divided it, that the brethren of the Union should feel it difficult to admit me as their fellow-laborer in that blessed work? I sincerely rejoice with them in what they have done in that way; but still, all is not yet done; and surely they can have no just objections to go farther. Nor do I presume to dictate to them or to others as to how they should proceed for the glorious purpose of promoting the unity and purity of the Church; but only beg leave, for my own part, to walk upon such sure and peaceable ground, that I may have nothing to do with human controversy, about the right or wrong side of any opinion whatsoever, by simply acquiescing in what is written, as quite sufficient for every purpose of faith and duty; and thereby to influence as many as possible to depart from human controversy, to betake themselves to the Scriptures, and, in so doing, to the study and practice of faith, holiness, and love.

"And all this without any intention on my part, to judge or despise my Christian brethren who may not see with my eyes in those things, which, to me, appear indispensably necessary to

promote and secure the unity, peace, and purity of the Church. Say, brethren, what is my offense, that I should be thrust out from the heritage of the Lord, or from serving him in that good work to which he has been graciously pleased to call me? For what error or immorality ought I to be rejected, except it be that I refuse to acknowledge as obligatory upon myself, or to impose upon others, anything as of Divine obligation, for which I can not produce a "Thus saith the Lord?" This, I am sure, I can do, while I keep by his own word; but not quite so sure when I substitute my own meaning or opinion, or that of others instead thereof. And if I should be somewhat timorous upon a subject of such infinitely nice and critical importance, you might well bear with my timidity, considering that awful denunciation, (Deut. xviii: 20:) "The prophet which shall presume to speak a word in my name which I have not commanded him to speak, even that prophet shall die," compared with Prov. xxx: 6: "Add thou not to his words, lest he reprove thee, and thou be found a liar." Is it for refusing a Scriptural profession of our faith and obedience, or even a printed exhibition of what may be judged immediately necessary for that purpose? Surely not; the former I hold absolutely necessary, and to the latter I have no manner of objection, if justly executed. Is it for objecting to human standards? "Had they been necessary," says Dr. Doddridge, "the sacred oracles would have presented them, or, at least, have given directions for composing and enforcing them." As to the expediency of such, I leave every man to his own judgment, while I claim the same privilege for myself. This, I presume, I may justly do about a matter on which, according to the learned doctor, the Scriptures are silent; but when the having or wanting the approbation or disapprobation of such is magnified into the unjust importance of being made a positive article of sin or duty, or a term of communion—in which cases I dare neither acquiesce nor be silent—allegiance to Christ and fidelity to his cause and people constrain me to protest against making sins and duties which his word has nowhere pointed out. And if, in the mean time, my brethren should reject me, and cast out my name as evil for so doing, referring my case to the Divine tribunal, I would say: "By what authority

do ye these things, and who gave you this authority?" As to human authority in matters of religion, I absolutely reject it—as that grievous yoke of antichristian bondage which neither we nor our fathers were able to bear.

"Surely, brethren, from my steadfast adherence to the Divine standard—my absolute and entire rejection of human authority in matters of religion—my professed and sincere willingness to walk in all good understanding, communion, and fellowship with sincere, humble Christian brethren who may not see with me in these things—and, permit me to add, my sincere desire to unite with you in carrying forward that blessed work in which you have set out, and from which you take your name—you will do me the justice to believe, that if I did not sincerely desire a union with you, I would not have once and again made application for that purpose. A union not merely nominal, but hearty and confidential, founded upon certain and established principles; and this, if I mistake not, is firmly laid on both sides. Your standard informs me of your views of truth and duty, and my declarations give you precisely the same advantage. You are willing to be tried in all matters by your standard, according to your printed declaration; *I* am willing to be tried on all matters by *my* standard, according to my written declaration. You can labor under no difficulty about my teaching and practicing whatever is expressly taught and enjoined in the Divine standard, as generally defined in my "Declaration," and although I have not the same clearness about everything contained in your standard, yet where I can not see, believing you to be sincere and conscientious servants of the same great and gracious Master who freely pardons his willing and obedient servants their ten thousand talents of shortcomings, I am, therefore, through his grace, ready to forbear with you; at the same time, hoping that you possess the same gracious spirit, and therefore will not reject me for the lack of those fifty forms which might probably bring me up to your measure, and to which, if necessary, I also, through grace, may yet attain, for I have not set myself down as perfect.

"May the Lord direct you in all things. Amen.

"THOMAS CAMPBELL."

"Upon an examination of the reasons of Protest, and the Presbytery's answer, it was the judgment of the Synod that there were such informalities in the proceedings of the Presbytery in the trial of said case as to afford sufficient reason to the Synod to set aside their judgment and decision, and to release the protester from the censure inflicted by the Presbytery; which they accordingly did."

The judicial investigation of the subjects of offense and complaint, from the documents before them, contained in the libel and in the written declarations of the protester's opinion upon these subjects was given into the Presbytery and Synod.

To which the protester submitted, with declaration that his submission be understood to mean no more on his part than an act of deference to the judgment of the court; that by so doing he might not give offense to his brethren by manifesting a refractory spirit.

A Committee, to which the whole subject was referred, reported in the following words: "Upon the whole, the Committee are of opinion that Mr. Campbell's answer to the two first articles of charge are so evasive and unsatisfactory, and highly equivocal upon great and important articles of revealed religion, as to give ground to conclude, that he has expressed sentiments very different upon these articles, and from the sentiments held and professed by this Church, and are sufficient ground to infer censure." A duplicate, signed by David Acheson of Philadelphia, A. D. 1808.* In bidding adieu to

* At that time, and long after, Father Campbell was as sound a Calvinist as any man I then knew in Scotland or Ireland; as strong in that system as the most orthodox in the Presbyterian Church.

Secederism he made, on that occasion, the following address:

"Taking into my most serious consideration, the present state of matters between this reverend Synod and myself, upon a review of the whole process and issue as commenced and conducted, first by the Presbytery of Chartiers, and as now issued by this reverend court, I can not help thinking myself greatly aggrieved. For, although this Synod in part redressed the grievance I labored under by the hasty, unprecedented, and unjustifiable proceedings of said Presbytery, in holding me to the issue of a trial contrary to their manifest agreement, under the preliminary that no witnesses should be cited on either side, yet, in the issue, that Presbytery is dismissed from the bar of this Synod without the slightest notice of the sin and scandal of this breach of faith, and avowed dissimulation; for Mr. Ramsey declared, at the bar of this Synod, that it was the intention of the Presbytery to hold me to the issue of a trial, at all events. And also, without any inquiry into the *other* grounds and reasons (though professedly wishing for an accommodation by explications) of my avowed declinature of any further ministerial connection with, or subjection to, that Presbytery in its present corrupt state, (as specified in my reasons of protest and declinature given into this Synod,) yet this Synod, after examining my written declarations to said Presbytery upon the articles of libel, and also after a long and close examination of my principles relative to said articles; and not being able to point out a single error in the former, and declaring themselves satisfied with the latter, (the article upon occasional hearing excepted,) yet proceeded to find me guilty of evasion and equivocation, in my written declarations, upon great and important articles of revealed religion; and thence infer that I had expressed sentiments upon these articles very different from the sentiments held and professed by this Church, and upon these presumptions proceed to judge me worthy of a solemn rebuke; while, as I have observed above, no notice is taken of the Presbytery's breach of faith and avowed dissimulation and flagrant injustice toward me, while acting as a court of Jesus Christ, nor of any act of their mal-

administration toward others, which I had alleged against them, and referred to, as just grounds for my said declinature, as contained in my reasons of protest, and in other documents read and laid upon the table for the inspection of the Synod. Surely, if presumptive evasion and equivocation justly infer a censure of rebuke on my part, their manifest breach of faith and avowed dissimulation, (I might add *treachery*,) can not be innocent and unrebukable conduct. Of the justness and propriety of this, let the world judge.

"It is with sincere reluctance, and, at the same time, with all due respect and esteem for the brethren of this reverend Synod who have presided in the trial of my case, that I find myself in duty bound to refuse submission to their decision as *unjust* and *partial*; and also *finally to decline their authority*, while they continue thus to overlook the grievous and *flagrant mal-administration of the Presbytery of Chartiers*. And I hereby do decline all ministerial connection with, or subjection to, the Associate Synod of North America, on account of the aforesaid corruptions and grievances; and do henceforth hold myself altogether unaffected by their decisions. And, that I may be properly understood, I will distinctly state that, while especial reference is had to the corruptions of *the Presbytery* of Chartiers, which constitute only a part of this Synod, *the corruptions of that Presbytery now become also the corruptions of the whole Synod; because when laid open to this Synod, and protested against, the Synod pass them over without due inquiry, and without animadversion.*

"THOMAS CAMPBELL."

After these developments of the spirit and character of the "Associate Synod of North America," on refunding to their treasurer the sum of money advanced to him to continue his labors among them, Elder Thomas Campbell formally withdrew from all Christian communion and fellowship with said Synod.

Meantime, it became expedient, if not essentially necessary, that he should appear in print, and present the true and real matter-of-fact issues between himself

and those that associated with him, under the Associate Synod of North America. He, therefore, at his own suggestion, and with the acquiescence of many friends who thought, believed, and acted with him, purposed to write, print, and publish a "Declaration and Address" of "The Christian Association" of Washington, Pennsylvania, the sole purpose of which was "the promotion of simple evangelical Christianity, free from all mixture of human opinions and inventions of men."*

* From a letter requested of Elder James Foster, who almost simultaneously crossed the Atlantic with Elder Thomas Campbell, we learn some of the incidents occasioning and accompanying the appearance of this "Declaration and Address." In a letter received from him in answer to some inquiries propounded to him, he says:

"He commenced his labors in this country under the direction of the Chartiers Presbytery. They viewed him with a jealous eye, being superior to them, both as a scholar and a preacher.

"In the course of some time they brought a charge against him before the Presbytery for not preaching the Gospel. He defended himself against this charge, but they would not acquit him. He appealed to the Synod, and they acquitted him from the charge.

"From this time, Father Campbell, looking at the divided and distracted state of what was called the Christian Church, and knowing that the Holy Spirit taught there should be no divisions among Christians, he took up the book in order to show what Christianity was, as taught in the inspired writings. In these researches he found, most satisfactorily to himself, that all things necessary for us to know or to do were contained and clearly expressed in the book; that the holy Scriptures were able or competent to make us wise unto salvation, and to fit us for every good word and work. He, therefore, discarded all creeds and confessions of faith of human composition or compilation. When satisfied on these premises, he called upon a few of us who stood connected with him as our teacher, to meet together for the purpose of free conversation relative to the position in which we stood before the Church and the world.

"In one of these meetings, at the residence of Mr. Jacob Altar, a considerable number of the brethren being present, and having taken it for granted that the holy Scriptures were all-sufficient, and alone sufficient, as the subject-matter of faith and rule of conduct; that as the

We here insert the testimonials given to Father Campbell by the Presbytery of Market Hill, county of Armagh, on his departure for the United States. It is in the words following:

"We, the remainent members of the Presbytery at Market Hill, March 24th, A. D. 1807, do hereby certify that the bearer,

Old Testament was all-sufficient for the Old Testament worshipers, so the New Testament Scriptures were all-sufficient for the New Testament worshipers; therefore, we conclude that where the holy Scriptures speak, we speak; and where they are silent, we are silent. At this moment our old father, Andrew Monroe, of Cannonsburgh, Pennsylvania, said: 'Then infant baptism is gone.' That conclusion created considerable excitement. Nevertheless, we could come to no other conclusion. He held several meetings for the purpose of knowing wherein we were deficient, or superfluous, either in faith or practice, that in all things we might be regulated by the Divine testimony.

"The next subject that engrossed his attention, and those who associated with him, was, that the world and the Churches should know our standing and position; it was considered necessary that Father Campbell should write a brief account of our position as professors of the Christian religion. For this purpose he wrote that document called the 'Declaration and Address of the Christian Association at Washington, Pennsylvania;' which address was read before a very full meeting of the brethren in the house of Jacob Donaldson, by Father Campbell; and, being approved by them, was ordered to be printed, which, accordingly, was done.

"Father Campbell taught publicly and privately that we should neither believe nor teach anything for which we could not produce a 'Thus saith the Lord, either in express terms or by approved precedent.' To these items I must add, that, being acquainted with Father Campbell for about fifty years, I must say, he was the most exemplary Christian man I have ever been acquainted with. I consider that he was the instrument in the hand of the Most High of laying the foundation of the present Scriptural reformation in America, that his son, Alexander Campbell, and numerous brethren with him, have been, and yet are, contending for.

"I remain now within a few days of seventy-five years, rejoicing in the hope of enjoying eternal life with Father Campbell, and with all them that shall be faithful until death.

"JAMES FOSTER, Sen."

Thomas Campbell, has been for about nine years minister of the Gospel in the seceding congregation of Ahorey, and co-presbyter with us, during which time he has maintained an irreproachable moral character; and, in the discharge of the duties of his sacred functions has conducted himself as a faithful minister of Christ; and is now released from his pastoral charge over said congregation at his own request, upon good and sufficient reasons for his resignation of said charge, particularly his intention of going to America. Given under our hands at our presbyterial meeting, the day and year above written.

"The above, by order of Presbytery, is subscribed by,

"DAVID ARROTT, *Moderator.*"

There occurred but one unpleasant incident during Father Campbell's connection with the secession Presbyterian Church in Ireland. That was occasioned by the existence of secret societies, and the oaths of secrecy essential to membership in such societies.

It has frequently been objected to such associations that they demand an oath of secrecy on the part of every candidate for admission, before the candidate could possibly know the legitimacy or illegitimacy of such obligations, or the nature, character, and design of such an association. It is, therefore, taking an oath at a venture; solemnly engaging to keep a secret before the nature, design, or character of such secret or society could be appreciated as religiously or morally compatible with either piety or humanity. It is, indeed, with one exception, unprecedented in Holy Writ. Certain Jews bound themselves in a solemn oath that they would not taste anything till they had slain Paul. Whether to keep the oath or break it might have puzzled a casuist of the keenest discrimination. But the principle of pure religion and pure morality essentially

and palpably protests against all such hazards. It is, therefore, incompatible with the letter and spirit of the Gospel.

There are two Divine institutions, the Church and the State. We have, therefore, to be subject to both. But the Church is always paramount to the State, and, therefore, our relations to the Church are paramount to our relations to the State, and to every other human and temporal institution existing in the world. We must, therefore, as Christians, obey God rather than man. Hence, all merely human and voluntary institutions are not to be compared, and not to be placed in competition with the claims of the Gospel and its institutions.

Father Campbell, therefore, was conscientiously constrained to remonstrate against forming such alliances, and regarding them as more or less injurious in their tendencies to the growth and development of spirituality and heavenly-mindedness, and otherwise injurious to the spiritual growth and happiness of the disciples of Christ, made it incompatible with discipleship in the kingdom of Christ.

This remonstrance exasperated no little certain leading men in that fraternity, who finally requested him to deliver them a sermon on the premises. He consented to do so, and on the day appointed, they assembled in all their armorial, in all the pomp and pageantry of their order. He addressed them in a special discourse, which no little exasperated a portion of the fraternity. One prominent official, however, took him by the arm and courteously conducted him through the crowd somewhat vehement and superexcited.

Alike insensible to the flattery and to the frown of his cotemporaries, when importuned by Lord Gosford to become the tutor of his family, and to accept a splendid residence on his estate, and a much larger salary than any minister in his Presbytery received, he could not consent to accept it, lest it might insnare or fascinate his children, then in their minority, and allure them to a routine of fashions, manners, and customs incompatible with what he conceived to be congruous with a growth in grace and the cultivation of a Christian character and demeanor.

Growth in grace and the union of Christians on an evangelical basis, were the cherished themes of his preachings, teachings, and exhortations during the last twenty years of his life. His "Declaration and Address of the Christian Association of Washington, Pennsylvania," is the best exponent of his views that we can give. It was first published A. D. 1809. It was being published when I arrived in Washington, from Scotland, in the autumn of that year. I read its proof-sheets as it issued from the press, with special attention, and, at its close, remarked to him that he must on its premises abandon infant baptism. I read to him the third proposition, page 48, expressed in the following words: "That in order," (to Church union and communion,) "nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them, in the word of God. Nor ought anything to be admitted, as of Divine obligation, in their Church constitution and managements, but what is expressly enjoined by the authority of our Lord

Jesus Christ and his apostles upon the New Testament Church; either in express terms, or by approved precedent."

On reading this, I asked him in what passage or portion of the inspired oracles could we find a precept or an express precedent for the baptism or sprinkling of infants in the name of the Father, the Son, and the Holy Spirit? His response, in substance, was, "it was merely inferential."

DECLARATION AND ADDRESS

OF THE

CHRISTIAN ASSOCIATION OF WASHINGTON, PENN.

PUBLISHED A. D. 1809.

[At a meeting held at Buffalo, August 17, 1809, consisting of persons of different religious denominations, most of them in an unsettled state as to a fixed Gospel ministry, it was unanimously agreed, upon the considerations, and for the purposes hereinafter declared, to form themselves into a religious association, designated as above, which they accordingly did, and appointed twenty-one of their number to meet and confer together, and, with the assistance of Elder Thomas Campbell, minister of the Gospel, to determine upon the proper means to carry into effect the important ends of their Association; the result of which conference was the following Declaration and Address, agreed upon and ordered to be printed, at the expense, and for the benefit of the society. —September 7, 1809.]

DECLARATION, Etc.*

From the series of events which have taken place in the Churches for many years past, especially in this Western country, as well as from what we know in general of the present state of things in the Christian world, we are persuaded that it is high time for us not only to think, but also

* This "Declaration and Address" was not the constitution of any Church existing then or now, but a "Declaration" of a purpose to institute a society of "Voluntary Advocates for Church Reformation." Its sole purpose was to promote "simple Evangelical Christianity," and for this end resolved to countenance and support such ministers, and such only, as exhibited a manifest conformity to the original stand-

to act, for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine standard; to this alone we feel ourselves Divinely bound to be conformed, as by this alone we must be judged. We are also persuaded that as no man can be *judged* for his brother, so no man can *judge* for his brother; every man must be allowed to judge for himself, as every man must bear his own judgment—must give account of himself to God. We are also of opinion that as the Divine word is equally binding upon all, so all lie under an equal obligation to be bound by it, and it alone; and not by any human interpretation of it; and that, therefore, no man has a right to judge his brother, except in so far as he manifestly violates the express letter of the law. That every such judgment is an express violation of the law of Christ, a daring usurpation of his throne, and a gross intrusion upon the rights and liberties of his subjects. We are, therefore, of opinion that we should beware of such things; that we should keep at the utmost distance from everything of this nature; and that, knowing the judgment of God against them that commit such things, we should neither do the same ourselves, nor take pleasure in them that do them. Moreover, being well aware, from sad experience, of the heinous nature and pernicious tendency of religious controversy among Christians; tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and, were it possible, we would also desire to adopt and recommend such measures

ard, in conversation, doctrine, zeal, and diligence; such as practiced that simple, original form of Christianity expressly exhibited upon the sacred page; without inculcating anything of human authority, of private opinion, or of inventions of men, as having any place in the constitution, faith, or worship of the Christian Church; or anything as matter of Christian faith or duty for which there cannot be expressly produced a "*Thus saith the Lord, either in express terms, or by approved precedent.*"

as would give rest to our brethren throughout all the Churches: as would restore unity, peace, and purity to the whole Church of God. This desirable rest, however, we utterly despair either to find for ourselves, or to be able to recommend to our brethren, by continuing amid the diversity and rancor of party contentions, the veering uncertainty and clashings of human opinions: nor, indeed, can we reasonably expect to find it anywhere but in Christ and his simple word, which is the same yesterday, to-day, and forever. Our desire, therefore, for ourselves and our brethren would be, that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the Church of God, we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the Divine word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone, as exhibited in the word, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord. Impressed with these sentiments, we have resolved as follows:

I. That we form ourselves into a religious association under the denomination of the Christian Association of Washington, for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men.

II. That each member, according to ability, cheerfully and liberally subscribe a certain specified sum, to be paid half yearly, for the purpose of raising a fund to support a pure Gospel ministry, that shall reduce to practice that whole form of doctrine, worship, discipline, and government, expressly revealed and enjoined in the word of God. And, also, for supplying the poor with the holy Scriptures.

III. That this Society consider it a duty, and shall use all

proper means in its power, to encourage the formation of similar associations; and shall for this purpose hold itself in readiness, upon application, to correspond with, and render all possible assistance to, such as may desire to associate for the same desirable and important purposes.

IV. That this Society by no means considers itself a Church, nor does at all assume to itself the powers peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation; nor as at all associated for the peculiar purposes of Church association; but merely as voluntary advocates for Church reformation; and, as possessing the powers common to all individuals, who may please to associate in a peaceable and orderly manner, for any lawful purpose, namely, the disposal of their time, counsel, and property, as they may see cause.

V. That this Society, formed for the sole purpose of promoting simple evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard in conversation and doctrine, in zeal and diligence; only such as reduce to practice that simple original form of Christianity, expressly exhibited upon the sacred page; without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship, of the Christian Church, or anything as matter of Christian faith or duty, for which there can not be expressly produced a "Thus saith the Lord, either in express terms, or by approved precedent."*

* On reading the proof-sheets of this "Declaration," as they issued from the press, immediately after my arrival in Washington, Pennsylvania, direct from Scotland, I observed to its author: "*Then, sir, you must abandon and give up infant baptism, and some other practices for which it seems to me you can not produce an express precept or an example in any book of the Christian Scriptures!*"

After a considerable pause, his response was to this effect: "*To the*

VI. That a Standing Committee of twenty-one members of unexceptionable moral character, inclusive of the secretary and treasurer, be chosen annually to superintend the interests, and transact the business of the Society. And that said Committee be invested with full powers to act and do, in the name and behalf of their constituents, whatever the Society had previously determined, for the purpose of carrying into effect the entire object of its institution, and that in case of any emergency, unprovided for in the existing determinations of the Society, said Committee be empowered to call a special meeting for that purpose.

VII. That this Society meet at least twice a year, viz.: on the first Thursday of May, and of November, and that the collectors appointed to receive the half-yearly quotas of the promised subscriptions, be in readiness, at or before each meeting, to make their returns to the treasurer, that he may be able to report upon the state of the funds. The next meeting to be held at Washington on the first Thursday of November next.

VIII. That each meeting of the Society be opened with a

law and to the testimony" we make our appeal. If not found therein, we, of course, must abandon it. But, he added: "we could not unchurch ourselves now, and go out into the world and then turn back again and enter the Church, merely for the sake of form or decorum."

But, we replied, if there be any virtue, privilege, or blessing in submitting to any ordinance, of course we can not enjoy that virtue, privilege, or blessing, whatever it may be, of which it is an ordained, a Divinely-appointed instrumentality or medium. "Without faith it is impossible to please God" in any act, or in any formal obedience to any precept, ordinance, or institution; and equally true that without this faith we can not enjoy any act of obedience to either a moral, a positive, or a religious ordinance of any class whatever. There is a promised reward, or, rather an immediate blessing, attendant on every act of obedience to the Divine precepts; and, as you have taught, "the blessings attached to, or connected with the moral *positive*, are superior to those connected with the moral *natural*." And, as for an assent to an opinion, there is no virtue in it.

sermon, the constitution and address read, and a collection lifted for the benefit of the Society; and that all communications of a public nature be laid before the Society at its half-yearly meetings.

IX. That this Society, relying upon the all-sufficiency of the Church's Head; and, through his grace, looking with an eye of confidence to the generous liberality of the sincere friends of genuine Christianity; holds itself engaged to afford a competent support to such ministers as the Lord may graciously dispose to assist, at the request, and by invitation of the Society, in promoting a pure evangelical reformation, by the simple preaching of the everlasting Gospel, and the administration of its ordinances in an exact conformity to the Divine standard as aforesaid; and that, therefore, whatever the friends of the institution shall please to contribute toward the support of ministers in connection with this Society, who may be sent forth to preach at considerable distances, the same shall be gratefully received and acknowledged as a donation to its funds.

ADDRESS, Etc.

To all that love our Lord Jesus Christ, in sincerity, throughout all the Churches, the following Address is most respectfully submitted.

Dearly Beloved Brethren:

That it is the grand design and native tendency of our holy religion to reconcile and unite men to God, and to each other, in truth and love, to the glory of God, and their own present and eternal good, will not, we presume, be denied, by any of the genuine subjects of Christianity. The nativity of its Divine author was announced from heaven, by an host of angels, with high acclamations of "Glory to God in

the highest, and on earth peace and good-will toward men." The whole tenor of that Divine book which contains its institutes, in all its gracious declarations, precepts, ordinances, and holy examples, most expressively and powerfully inculcates this. In so far, then, as this holy unity and unanimity in faith and love is attained, just in the same degree is the glory of God and the happiness of men promoted and secured. Impressed with those sentiments, and, at the same time, grievously affected with those sad divisions which have so awfully interfered with the benign and gracious intention of our holy religion, by exciting its professed subjects to bite and devour one another, we can not suppose ourselves justifiable in withholding the mite of our sincere and humble endeavors to heal and remove them.

What awful and distressing effects have those sad divisions produced! what aversions, what reproaches, what backbitings, what evil surmisings, what angry contentions, what enmities, what excommunications, and even persecution!!! And, indeed, this must, in some measure, continue to be the case so long as those schisms exist; for, saith the apostle, where envying and strife is, *there* is confusion and every evil work. What dreary effects of those accursed divisions are to be seen, even in this highly favored country, where the sword of the civil magistrate has not as yet learned to serve at the altar. Have we not seen congregations broken to pieces, neighborhoods of professing Christians first thrown into confusion by party contentions, and, in the end, entirely deprived of Gospel ordinances; while, in the mean time, large settlements and tracts of country remain to this day entirely destitute of a Gospel ministry, many of them in little better than a state of heathenism, the Churches being either so weakened with divisions that they can not send them ministers, or the people so divided among themselves that they will not receive them. Several, at the same time, who live

at the door of a preached Gospel, dare not in conscience go to hear it, and, of course, enjoy little more advantage, in that respect, than if living in the midst of heathens. How seldom do many in those circumstances enjoy the dispensations of the Lord's Supper, that great ordinance of unity and love. How sadly, also, does this broken and confused state of things interfere with that spiritual intercourse among Christians, one with another, which is so essential to their edification and comfort, in the midst of a present evil world; so divided in sentiment, and, of course, living at such distances, that but few of the same opinion,* or party, can

* "*Opinions*" were, in those days, and even yet are very popular in the pulpits and in the presses of religious sectaries of all the denominational religions of the living world. Yet the word "*opinion*" is not once found in the Christian Scriptures, nor even in the Jewish records, except once by Elijah, in a case pending between the worshipers of Baal and those of Jehovah. No man ever *believed* an *opinion* or a *doctrine!* He may assent to them, but to *believe* an *opinion* or a *doctrine* is simply absurd.

The discriminating reason has to do with *opinions*. They are tried by *reasoning* upon them, *pro* or *con*. Hence, they are debatable alone in the court of reason. But faith has to do with *testimony*, as hope has to do with a *promise*, and fear with a *threatening*. We *believe*, when reported, well authenticated facts and events. We *hope* in promises believed. We *fear and tremble* at threatenings enunciated. We *obey* precepts when propounded, and not before, and only when they emanate from legitimate authority.

Such is a practical view of the constitution of the human mind, as God created it. And such is the well-authenticated meaning of these words in the currency of those who properly appreciate and understand our language.

The corrupt language of Ashdod has fearfully invaded the pulpit and the press of the living world. It is well illustrated by Nehemiah, chapter xii, in his history of the Jewish captivity. One passage will suffice: "In those days also, I saw Jews who had married wives of Ashdod, of Ammon, and of Moab. And their children *spoke half in the speech of Ashdod, and could not speak in the Jewish language;* but, according to the language of each people." "And," says Nehemiah the reformer, "I contended with them and reviled them."

conveniently and frequently assemble for religious purposes, or enjoy a due frequency of ministerial attentions. And even where things are in a better state with respect to settled Churches, how is the tone of discipline relaxed under the influence of a party spirit; many being afraid to exercise it with due strictness, lest their people should leave

Babylon the great, is the antitype of old Babylon. And most Protestants that have come out of her still speak, and preach, and teach in a mixed and confused dialect.

No one of Elder Campbell's cotemporaries known to me more earnestly contended and labored than he for "a pure speech," a Scriptural dialect, or the calling of Bible *themes* by Bible names. "The restoration of a pure speech" was with him a cardinal theme, and a petition in many a prayer.

How many debates, schisms, and alienations of heart and life have grown out of "the articles of faith," or "the doctrines" of the present generation. "Doctrines," like "articles of faith," are wholly uncanonical. In the Christian Scriptures we never read of the "doctrines of Christ." It is always singular, never plural. "Doctrines," like "articles of faith," are unprecedented in the New Testament, except in the case of *demons*, and those under their influence. And how many more in the generations past and gone! According to the apostolic style the Christian faith is called "*The doctrine of Christ*," and all other faiths or theories are called "the doctrines of men," or "of demons."

There is a pride of opinion more subtile, and more permeating the religious world than is generally supposed or imagined. A zeal wholly sectarian and selfish is more easily detected in others than in ourselves. Our premises and our observations of the religious world, for at least one half a century, more than justify this opinion.

The strength or *spiritual power* of the apostolic Gospel is now, has been heretofore, and will, till time shall end, continue to be, "the power of God to salvation," to every one who clearly appreciates and embraces it in his affections, and consequently acts in harmony with its spiritual and eternal obligations. Indeed, we can not conceive of higher claims and demand on the heart, the life, the devotion of man to his Creator and Redeemer, than are found in the doctrine of Christ, duly appreciated and cordially embraced.

It presents to us transcendent facts to be believed, precepts to be obeyed, threatenings to be feared, promises to be hoped for, and an inef-

them, and, under the cloak of some specious pretense, find refuge in the bosom of another party; while, lamentable to be told, so corrupted is the Church with those accursed divisions, that there are but few so base as not to find admission into some professing party or other. Thus, in a great measure, is that Scriptural purity of communion banished from the Church of God, upon the due preservation of which much of her comfort, glory, and usefulness depends. To complete the dread result of our woful divisions, one evil yet remains, of a very awful nature: the Divine displeasure justly provoked with this sad perversion of the Gospel of peace, the Lord withholds his gracious influential presence from his ordinances, and not unfrequently gives up the contentious authors and abettors of religious discord to fall into grievous scandals, or visits them with judgments, as he did the house of Eli. Thus, while professing Christians bite and devour one another, they are consumed one of another, or fall a prey to the righteous judgments of God; meantime, the truly religious of all parties are grieved, the weak stumbled, the graceless and profane hardened, the mouths of infidels opened to blaspheme religion, and thus the only thing under heaven divinely efficacious to promote and secure the present spiritual and eternal good of man, even the Gospel of the blessed Jesus, is reduced to contempt, while multitudes, deprived of a Gospel ministry, as has been observed, fall an easy prey to seducers, and so become the dupes of almost unheard-of delusions. Are not such the

fably beautiful person and character to be loved, admired, and adored. It effectually addresses all the rudimental elements and cravings of our nature, and ministers to them all; as light to the eye, music to the ear, peace to the conscience, and joy to the heart, so it meets and provides for every rational, moral, and religious appeteney of our nature in all its conditions and circumstances. It is, indeed, infinitely worthy of God to be the author of it, and of man to be the subject and the object of it.

visible effects of our sad divisions, even in this otherwise happy country. Say, dear brethren, are not these things so? Is it not then your incumbent duty to endeavor, by all Scriptural means, to have those evils remedied. Who will say that it is not? And does it not peculiarly belong to *you*, who occupy the place of Gospel ministers, to be leaders in this laudable undertaking? Much depends upon *your* hearty concurrence and zealous endeavors. The favorable opportunity which Divine Providence has put into your hands, in this happy country, for the accomplishment of so great a good, is, in itself, a consideration of no small encouragement. A country happily exempted from the baneful influence of a civil establishment of any peculiar form of Christianity; from under the direct influence of the antichristian hierarchy; and, at the same time, from any formal connection with the devoted nations that have given their strength and power unto the beast; in which, of course, no adequate reformation can be accomplished, until the word of God be fulfilled, and the vials of his wrath poured out upon them. Happy exemption, indeed, from being the object of such awful judgments. Still more happy will it be for us if we duly esteem and improve those great advantages, for the high and valuable ends for which they are manifestly given, and sure where much is given, much also will be required. Can the Lord expect, or require, anything less from a people in such unhampered circumstances—from a people so liberally furnished with all means and mercies, than a thorough reformation in all things, civil and religious, according to his word? Why should we suppose it? And would not such an improvement of our precious privileges be equally conducive to the glory of God, and our own present and everlasting good? The auspicious phenomena of the times furnish collateral arguments of a very encouraging nature, that our dutiful and pious endeavors shall not be in vain in the Lord.

Is it not the day of the Lord's vengeance upon the anti-christian world—the year of recompenses for the controversy of Zion? Surely, then, the time to favor her is come; even the set time. And is it not said that Zion shall be built in troublous times? Have not greater efforts been made, and more done, for the promulgation of the Gospel among the nations, since the commencement of the French revolution, than had been for many centuries prior to that event? And have not the Churches, both in Europe and America, since that period, discovered a more than usual concern for the removal of contentions, for the healing of divisions, for the restoration of a Christian and brotherly intercourse one with another, and for the promotion of each other's spiritual good, as the printed documents upon those subjects amply testify? Should *we* not, then, be excited by these considerations to concur with all our might, to help forward this good work; that what yet remains to be done, may be fully accomplished. And what though the well-meant endeavors after union have not, in some instances, entirely succeeded to the wish of all parties, should this dissuade us from the attempt! Indeed, should Christians cease to contend earnestly for the sacred articles of faith and duty once delivered to the saints, on account of the opposition and scanty success which, in many instances, attend their faithful and honest endeavors; the Divine cause of truth and righteousness might have long ago been relinquished. And is there anything more formidable in the Goliah schism, than in many other evils which Christians have to combat? Or, has the Captain of Salvation sounded a desist from pursuing, or proclaimed a truce with this deadly enemy that is sheathing its sword in the very bowels of his Church, rending and mangling his mystical body into pieces? Has he said to his servants, Let it alone? If not, where is the warrant for a cessation of endeavors to have it removed? On the other

hand, are we not the better instructed by sage experience, how to proceed in this business, having before our eyes the inadvertencies and mistakes of others, which have hitherto, in many instances, prevented the desired success? Thus taught by experience, and happily furnished with the accumulated instructions of those that have gone before us, earnestly laboring in this good cause, let us take unto ourselves the whole armor of God, and, having our feet shod with the preparation of the Gospel of peace, let us stand fast by this important duty with all perseverance. Let none that love the peace of Zion be discouraged, much less offended, because that an object of such magnitude does not, in the first instance, come forth recommended by the express suffrage of the mighty or the many. This consideration, if duly weighed, will neither give offense, nor yield discouragement to any one that considers the nature of the thing in question in connection with what has been already suggested. Is it not a matter of universal right, a duty equally belonging to every citizen of Zion, to seek her good? In this respect, no one can claim a preference above his fellows, as to any peculiar, much less exclusive obligation. And, as for authority, it can have no place in this business; for, surely, none can suppose themselves invested with a Divine right, as to anything peculiarly belonging to them, to call the attention of their brethren to this dutiful and important undertaking. For our part, we entertain no such arrogant presumption; nor are we inclined to impute the thought to any of our brethren, that this good work should be let alone till such time as they may think proper to come forward and sanction the attempt, by their invitation and example. It is an open field, an extensive work, to which all are equally welcome, equally invited.

Should we speak of competency, viewing the greatness of the object, and the manifold difficulties which lie in the way

of its accomplishment; we would readily exclaim, with the apostle, Who is sufficient for these things? But, upon recollecting ourselves, neither would *we* be discouraged; persuaded with him, that, as the work in which we are engaged, so, likewise, *our* sufficiency is of God. But, after all, both the mighty and the many are with us. The Lord himself, and all that are truly his people, are declaredly on our side. The prayers of all the Churches, nay, the prayers of Christ himself, (John xvii: 20, 23,) and of all that have ascended to his heavenly kingdom, are with us. The blessing out of Zion is pronounced upon our undertaking. "Pray for the peace of Jerusalem; they shall prosper that love thee." With such encouragements as these, what should deter us from the heavenly enterprise, or render hopeless the attempt of accomplishing, in due time, an entire union of all the Churches in faith and practice, according to the word of God? Not that we judge ourselves competent to effect such a thing; we utterly disclaim the thought; but we judge it our bounden duty to make the attempt, by using all due means in our power to promote it; and also, that we have sufficient reason to rest assured that our humble and well-meant endeavors shall not be in vain in the Lord.

The cause that we advocate is not our own peculiar cause, nor the cause of any party, considered as such; it is a common cause, the cause of Christ and our brethren of all denominations. All that we presume, then, is to do what we humbly conceive to be *our* duty, in connection with our brethren; to each of whom it equally belongs, as to us, to exert himself for this blessed purpose. And as we have no just reason to doubt the concurrence of our brethren to accomplish an object so desirable in itself, and fraught with such happy consequences, so neither can we look forward to that happy event which will forever put an end to our hapless divisions, and restore to the Church its primitive

unity, purity, and prosperity, but in the pleasing prospect of their hearty and dutiful concurrence.

Dearly beloved brethren, why should *we* deem it a thing incredible that the Church of Christ, in this highly favored country, should resume that original unity, peace, and purity which belongs to its constitution, and constitutes its glory? Or, is there anything that can be justly deemed necessary for this desirable purpose, both to conform to the model and adopt the practice of the primitive Church, expressly exhibited in the New Testament? Whatever alterations this might produce in any or in all of the Churches, should, we think, neither be deemed inadmissible nor ineligible. Surely such alteration would be every way for the better, and not for the worse, unless we should suppose the divinely-inspired rule to be faulty, or defective. Were we, then, in our Church constitution and managements, to exhibit a complete conformity to the apostolic Church, would we not be, in that respect, as perfect as Christ intended we should be? And should not this suffice us?

It is, to us, a pleasing consideration that all the Churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of Gospel institution; so that our differences, at most, are about the things in which the kingdom of God does not consist, that is, about matters of private opinion or human invention. What a pity that the kingdom of God should be divided about such things! Who, then, would not be the first among us to give up human inventions in the worship of God, and to cease from imposing his private opinions upon his brethren, that our breaches might *thus* be healed? Who would not willingly conform to the original pattern laid down in the New Testament, for *this* happy purpose? Our dear brethren of all denominations will please to con-

sider that we have our educational prejudices and particular customs to struggle against as well as they. But this we do sincerely declare, that there is nothing we have hitherto received as matter of faith or practice which is not expressly taught and enjoined in the word of God, either in express terms or approved precedent, that we would not heartily relinquish, that so we might return to the original constitutional unity of the Christian Church; and, in this happy unity, enjoy full communion with all our brethren, in peace and charity. The like dutiful condescension we candidly expect of all that are seriously impressed with a sense of the duty they owe to God, to each other, and to their perishing brethren of mankind. To this we call, we invite, our brethren of all denominations, by all the sacred motives which we have avouched as the impulsive reasons of our thus addressing them.

You are all, dear brethren, equally included as the objects of our love and esteem. With you all we desire to unite in the bonds of an entire Christian unity—Christ alone being the *head*, the center, his word the *rule;* an explicit belief of, and manifest conformity to it, in all things—*the terms.* More than this, you will not require of us; and less we can not require of you; nor, indeed, can we reasonably suppose any would desire it, for what good purpose would it serve? We dare neither assume nor propose the trite indefinite distinction between essentials and non-essentials, in matters of revealed truth and duty; firmly persuaded, that, whatever may be their comparative importance, simply considered, the high obligation of the Divine authority revealing, or enjoining them, renders the belief or performance of them absolutely essential to us, in so far as we know them. And to be ignorant of anything God has revealed, can neither be our duty nor our privilege. We humbly presume, then, dear brethren, you can have no relevant objection to meet us

upon this ground. And, we again beseech you, let it be known that it is the invitation of but few; by your accession we shall be many; and whether few, or many, in the first instance, it is all one with respect to the event which must ultimately await the full information and hearty concurrence of all. Besides, whatever is to be done, must begin, some time, somewhere; and no matter where, nor by whom, if the Lord puts his hand to the work, it must surely prosper. And has he not been graciously pleased, upon many signal occasions, to bring to pass the greatest events from very small beginnings, and even by means the most unlikely. Duty then is ours; but events belong to God.

We hope, then, what we urge will neither be deemed an unreasonable nor an unseasonable undertaking. Why should it be thought unseasonable? Can any time be assigned, while things continue as they are, that would prove more favorable for such an attempt, or what could be supposed to make it so? Might it be the approximation of parties to a greater nearness, in point of public profession and similarity of customs? Or might it be expected from a gradual decline of bigotry? As to the former, it is a well-known fact, that where the difference is least, the opposition is always managed with a degree of vehemence inversely proportioned to the merits of the cause. With respect to the latter, though we are happy to say, that in some cases and places, and, we hope, universally, bigotry is upon the decline; yet we are not warranted, either by the past or present, to act upon that supposition. We have, as yet, by this means seen no such effect produced; nor indeed could we reasonably expect it; for there will always be multitudes of weak persons in the Church, and these are generally most subject to bigotry; add to this, that while divisions exist, there will always be found interested men who will not fail to support him; nor can we at all suppose that Satan will be idle to improve an

advantage so important to the interests of his kingdom. And, let it be further observed upon the whole, that, in matters of similar importance to our secular interests, we would by no means content ourselves with such kind of reasoning. We might further add, that the attempt here suggested not being of a partial, but of general nature, it can have no just tendency to excite the jealousy, or hurt the feelings of any party. On the contrary, every effort toward a permanent Scriptural unity among the Churches, upon the solid basis of universally acknowledged and self-evident truths, must have the happiest tendency to enlighten and conciliate, by thus manifesting to each other their mutual charity and zeal for the truth: "Whom I love in the truth," saith the apostle, "and not I only, but also all they that have known the truth; for the truth's sake, which is in us, and shall be with us forever." Indeed, if no such Divine and adequate basis of union can be fairly exhibited, as will meet the approbation of every upright and intelligent Christian, nor such mode of procedure adopted in favor of the weak as will not oppress their consciences, then the accomplishment of this grand object upon principle must be forever impossible. There would, upon this supposition, remain no other way of accomplishing it, but merely by voluntary compromise, and good-natured accommodation. That such a thing, however, will be accomplished, one way or other, will not be questioned by any that allow themselves to believe that the commands and prayers of our Lord Jesus Christ will not utterly prove ineffectual. Whatever way, then, it is to be effected, whether upon the solid basis of Divinely-revealed truth, or the good-natured principle of Christian forbearance and gracious condescension, is it not equally practicable, equally eligible to us, as ever it can be to any; unless we should suppose ourselves destitute of that Christian temper and discernment which is essentially neces-

sary to qualify us to do the will of our gracious Redeemer, whose express command to his people is, that there be "no divisions among them; but that they all walk by the same rule, speak the same thing, and be perfectly joined together in the same mind, and in the same judgment?" We believe then it is as practicable as it is eligible. Let us attempt it. "Up, and be doing, and the Lord will be with us."

Are we not all praying for that happy event, when there shall be but one fold, as there is but one chief Shepherd? What! shall we pray for a thing, and not strive to obtain it!! not use the neeessary means to have it accomplished!! What said the Lord to Moses upon a piece of conduct somewhat similar? "Why eriest thou unto me? Speak unto the children of Israel that they go forward, but lift thou up thy rod, and stretch out thine hand." Let the ministers of Jesus but embrace this exhortation, put their hand to the work, and encourage the people to go forward upon the firm ground of obvious truth, to unite in the bonds of an entire Christian unity; and who will venture to say that it would not soon be accomplished? "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people," saith your God. To you, therefore, it peculiarly belongs, as the professed and acknowledged leaders of the people, to go before them in this good work, to remove human opinions and the inventions of men out of the way, by carefully separating this chaff from the pure wheat of primary and authentic revelation; easting out that assumed authority, that enacting and deereeing power by which those things have been imposed and established. To the ministerial department, then, do we look with anxiety. Ministers of Jesus, you can neither be ignorant of nor unaffected with the divisions and eorruptions of his Church. His dying eommands, his last and ardent prayers for the visible unity of his professing people, will not suffer you to be indifferent in

this matter. You will not, you can not, therefore, be silent upon a subject of such vast importance to his personal glory and the happiness of his people—consistently you can not; for silence gives consent. You will rather lift up your voice like a trumpet to expose the heinous nature and dreadful consequences of those unnatural and antichristian divisions, which have so rent and ruined the Church of God. Thus, in justice to your station and character, honored of the Lord, would we hopefully anticipate your zealous and faithful efforts to heal the breaches of Zion; that God's dear children might dwell together in unity and love; but if otherwise * * * we forbear to utter it. (See Mal. ii: 1–10.)

O! that ministers and people would but consider that there are no divisions in the grave, nor in that world which lies beyond it! there our divisions must come to an end! we must all unite there! Would to God we could find in our hearts to put an end to our short-lived divisions here; that so we might leave a blessing behind us; even a happy and united Church. What gratification, what utility, in the mean time, can our divisions afford either to ministers or people? Should they be perpetuated till the day of judgment, would they convert one sinner from the error of his ways, or save a soul from death? Have they any tendency to hide the multitude of sins that are so dishonorable to God, and hurtful to his people? Do they not rather irritate and produce them? How innumerable and highly aggravated are the sins they have produced, and are at this day producing, both among professors and profane. We entreat, we beseech you then, dear brethren, by all those considerations, to concur in this blessed and dutiful attempt. What is the work of all, must be done by all. Such was the work of the tabernacle in the wilderness. Such is the work to which you are called, not by the authority of man, but by Jesus Christ, and God the Father, who raised him from the

dead. By this authority are you called to raise up the tabernacle of David, that is fallen down among us, and to set it up upon its own base. This you can not do, while you run every man to his own house, and consult only the interests of his own party. Until you associate, consult, and advise together, and in a friendly and Christian manner explore the subject, nothing can be done. We would therefore, with all due deference and submission, call the attention of our brethren to the obvious and important duty of association. Unite with us in the common cause of simple evangelical Christianity; in this glorious cause we are ready to unite with you. United we shall prevail. It is the cause of Christ, and of our brethren throughout all the Churches, of catholic unity, peace, and purity; a cause that must finally prosper in spite of all opposition. Let us unite to promote it. Come forward, then, dear brethren, and help with us. Do not suffer yourselves to be lulled asleep by that siren song of the slothful and reluctant professor: "The time is not yet come, the time is not come, saith he; the time that the Lord's house should be built." Believe him not. Do ye not discern the signs of the times? Have not the two witnesses arisen from their state of political death, from under the long proscription of ages? Have they not stood upon their feet, in the presence, and to the consternation and terror of their enemies? Has not their resurrection been accompanied with a great earthquake? Has not the tenth part of the great city been thrown down by it? Has not this event aroused the nations to indignation? Have they not been angry, yea, very angry? Therefore, O Lord, is thy wrath come upon them, and the time of the dead that they should be avenged, and that thou shouldest give reward to thy servants the prophets, and to them that fear thy name, both small and great; and that thou shouldest destroy them that have destroyed the earth.

Who among us has not heard the report of these things, of these lightnings and thunderings and voices; of this tremendous earthquake and great hail; of these awful convulsions and revolutions that have dashed and are dashing to pieces the nations, like a potter's vessel? Yea, have not the remote vibrations of this dreadful shock been felt even by us, whom God has graciously placed at so great a distance?

What shall we say to these things? Is it time for us to sit still in our corruptions and divisions, when the Lord, by his word and providence, is so loudly and expressly calling us to repentance and reformation? "Awake, awake; put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust, O Jerusalem; arise, loose thyself from the *bands* of thy neck, O captive daughter of Zion." Resume that precious, that dear-bought liberty, wherewith Christ has made his people free; a liberty from subjection to any authority but his own, in matters of religion. Call no man father, no man master on earth; for one is your master, even Christ, and all ye are brethren. Stand fast, therefore, in this precious liberty, and be not entangled again with the yoke of bondage. For the vindication of this precious liberty have we declared ourselves hearty and willing advocates. For this benign and dutiful purpose have we associated, that by so doing we might contribute the mite of our humble endeavors to promote it, and thus invite our brethren to do the same. As the first-fruits of our efforts for this blessed purpose we respectfully present to their consideration the following propositions, relying upon their charity and candor that they will neither despise nor misconstrue our humble and adventurous attempt. If they should in any measure serve, as a preliminary, to open up the way to a permanent Scriptural unity among the friends and lovers of truth

and peace throughout the Churches, we shall greatly rejoice at it. We by no means pretend to dictate, and could we propose anything more evident, consistent, and adequate, it should be at their service. Their pious and dutiful attention to an object of such magnitude will induce them to communicate to us their emendations; and thus what is sown in weakness will be raised up in power. For certainly the collective graces that are conferred upon the Church, if duly united and brought to bear upon any point of commanded duty, would be amply sufficient for the right and successful performance of it. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the discerning of spirits: but the manifestation of the Spirit is given to every man to profit withal. As every man, therefore, hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." In the face, then, of such instructions, and with such assurances of an all-sufficiency of Divine grace, as the Church has received from her exalted Head, we can neither justly doubt the concurrence of her genuine members; nor yet their ability, when dutifully acting together, to accomplish anything that is necessary for his glory, and their own good; and certainly their visible unity in truth and holiness, in faith and love, is, of all things, the most conducive to both these, if we may credit the dying commands and prayers of our gracious Lord. In a matter, therefore, of such confessed importance, our Christian brethren, however unhappily distinguished by party names, will not, can not, withhold their helping hand. We are as heartily willing to be their debtors, as they are indispensably bound to be our benefactors. Come, then, dear brethren, we most humbly beseech you, cause your light to shine upon our weak beginnings, that we may see to work by it. Evince

your zeal for the glory of Christ, and the spiritual welfare of your fellow-Christians, by your hearty and zealous co-operation to promote the unity, purity, and prosperity of his Church.

Let none imagine that the subjoined propositions are at all intended as an overture toward a new creed or standard for the Church, or as in any wise designed to be made a term of communion; nothing can be further from our intention. They are merely designed for opening up the way, that we may come fairly and firmly to original ground upon clear and certain premises, and take up things just as the apostles left them; that thus disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the Church stood at the beginning. Having said so much to solicit attention and prevent mistake, we submit as follows:

PROP. 1. That the Church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else; as none else can be truly and properly called Christians.

2. That although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ Jesus hath also received them, to the glory of God. And for this purpose they ought all to walk by the same rule, to mind and speak the same thing; and to be perfectly joined together in the same mind, and in the same judgment.

3. That in order to this, nothing ought to be inculcated upon Christians as articles of faith; nor required of them as

terms of communion, but what is expressly taught and enjoined upon them in the word of God. Nor ought anything to be admitted, as of Divine obligation, in their Church constitution and managements, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church; either in express terms or by approved precedent.

4. That although the Scriptures of the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the Divine will, for the edification and salvation of the Church, and therefore in that respect can not be separated; yet as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline, and government of the Old Testament Church, and the particular duties of its members.

5. That with respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time or manner of performance, if any such there be, no human authority has power to interfere, in order to supply the supposed deficiency by making laws for the Church; nor can anything more be required of Christians in such cases, but only that they *so* observe these commands and ordinances as will evidently answer the declared and obvious end of their institution. Much less has any human authority power to impose new commands or ordinances upon the Church, which our Lord Jesus Christ has not enjoined. Nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians, that is not as old as the New Testament.

6. That although inferences and deductions from Scripture

premises, when fairly inferred, may be truly called the doctrine of God's holy word, yet are they not formally binding upon the consciences of Christians farther than they perceive the connection, and evidently see that they are so; for their faith must not stand in the wisdom of men, but in the power and veracity of God. Therefore, no such deductions can be made terms of communion, but do properly belong to the after and progressive edification of the Church. Hence, it is evident that no such deductions or inferential truths ought to have any place in the Church's confession.

7. That althongh doctrinal exhibitions of the great system of Divine truths, and defensive testimonies in opposition to prevailing errors, be highly expedient, and the more full and explicit they be for those purposes, the better; yet, as these must be in a great measure the effect of human reasoning, and of course must contain many inferential truths, they ought not to be made terms of Christian communion; unless we suppose, what is contrary to fact, that none have a right to the communion of the Church, but such as possess a very clear and decisive judgment, or are come to a very high degree of doctrinal information; whereas the Church from the beginning did, and ever will, consist of little children and young men, as well as fathers.

8. That as it is not necessary that persons should have a particular knowledge or distinct apprehension of all Divinely-revealed truths in order to entitle them to a place in the Church; neither should they, for this purpose, be required to make a profession more extensive than their knowledge; but that, on the contrary, their having a due measure of Scriptural self-knowledge respecting their lost and perishing condition by nature and practice, and of the way of salvation through Jesus Christ, accompanied with a profession of their faith in and obedience to him, in all things, accord-

ing to his word, is all that is absolutely necessary to qualify them for admission into his Church.

9. That all that are enabled through grace to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as the precious saints of God, should love each other as brethren, children of the same family and Father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same Divine love, bought with the same price, and joint-heirs of the same inheritance. Whom God hath thus joined together no man should dare to put asunder.

10. That division among the Christians is a horrid evil, fraught with many evils. It is antichristian, as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and excommunicating a part of himself. It is antiscriptural, as being strictly prohibited by his sovereign authority; a direct violation of his express command. It is antinatural, as it excites Christians to contemn, to hate, and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them. In a word, it is productive of confusion and of every evil work.

11. That (in some instances) a partial neglect of the expressly revealed will of God, and (in others) an assumed authority for making the approbation of human opinions and human inventions a term of communion, by introducing them into the constitution, faith, or worship of the Church, are, and have been, the immediate, obvious, and universally-acknowledged causes, of all the corruptions and divisions that ever have taken place in the Church of God.

12. That all that is necessary to the highest state of perfection and purity of the Church upon earth is, first, that none be received as members but such as having that due measure of Scriptural self-knowledge described above, do

profess their faith in Christ and obedience to him in all things according to the Scriptures; nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by their temper and conduct. Thirdly, that her ministers, duly and Scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed and enjoined in the word of God. Lastly, that in all their administrations they keep close by the observance of all Divine ordinances, after the example of the primitive Church, exhibited in the New Testament; without any additions whatsoever of human opinions or inventions of men.

13. Lastly. That if any circumstantials indispensably necessary to the observance of Divine ordinances be not found upon the page of express revelation, such, and such only, as are absolutely necessary for this purpose should be adopted under the title of human expedients, without any pretense to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce no contention nor division in the Church.

From the nature and construction of these propositions, it will evidently appear, that they are laid in a designed subserviency to the declared end of our association; and are exhibited for the express purpose of performing a duty of previous necessity, a duty loudly called for in existing circumstances at the hand of every one that would desire to promote the interests of Zion; a duty not only enjoined, as has been already observed from Isaiah lvii: 14, but which is also there predicted of the faithful remnant as a thing in which they would voluntarily engage. "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, Cast ye up, cast ye up, prepare the way; take up the stumbling-block out of the way of my people." To prepare the way for a permanent Scriptural unity among

Christians, by calling up to their consideration fundamental truths, directing their attention to first principles, clearing the way before them by removing the stumbling-blocks—the rubbish of ages, which has been thrown upon it, and fencing it on each side, that in advancing toward the desired object they may not miss the way through mistake or inadvertency, by turning aside to the right hand or to the left, is, at least, the sincere intention of the above propositions. It remains with our brethren now to say, how far they go toward answering this intention. Do they exhibit truths demonstrably evident in the light of Scripture and right reason, so that to deny any part of them the contrary assertion would be manifestly absurd and inadmissible? Considered as a preliminary for the above purpose, are they adequate, so that if acted upon, they would infallibly lead to the desired issue? If evidently defective in either of these respects, let them be corrected and amended, till they become sufficiently evident, adequate, and unexceptionable. In the mean time let them be examined with rigor, with all the rigor that justice, candor, and charity will admit. If we have mistaken the way, we shall be glad to be set right; but if, in the mean time, we have been happily led to suggest obvious and undeniable truths, which, if adopted and acted upon, would infallibly lead to the desired unity, and secure it when obtained, we hope it will be no objection that they have not proceeded from a General Council. It is not the voice of the multitude, but the voice of truth, that has power with the conscience; that can produce rational conviction and acceptable obedience. A conscience that awaits the decision of the multitude, that hangs in suspense for the casting vote of the majority, is a fit subject for the man of sin. This, we are persuaded, is the uniform sentiment of real Christians of every denomination. Would to God that all professors were such, then should our eyes soon behold the prosperity of

Zion; we should soon see Jerusalem a quiet habitation. Union in truth has been, and ever must be, the desire and prayer of all such; "Union in Truth" is our motto. The Divine word is our standard; in the Lord's name do we display our banners. Our eyes are upon the promises, "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." Our humble desire is to be his standard-bearers, to fight under *his* banner, and with *his* weapons, "which are not carnal, but mighty through God to the pulling down of strongholds;" even all these strongholds of division, those partition walls of separation, which, like the walls of Jericho, have been built up, as it were, to the very heavens, to separate God's people, to divide *his* flock and so to prevent them from entering into their promised rest, at least in so far as it respects this world. An enemy hath done this, but he shall not finally prevail; "for the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "And the kingdom and dominion, even the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, and they shall possess it forever." But this can not be in their present broken and divided state; "for a kingdom or a house divided against itself can not stand; but cometh to desolation." Now this has been the case with the Church for a long time. However, "the Lord will not cast off his people, neither will he forsake his heritage; but judgment shall return unto righteousness, and all the upright in heart shall follow it." To all such, and such alone, are our expectations directed. Come, then, ye blessed of the Lord, we have your prayers, let us also have your actual assistance. What, shall we pray for a thing and not strive to obtain it!

We call, we invite you again, by every consideration in

these premises. You that are near, associate with us; you that are at too great a distance, associate as we have done. Let not the paucity of your number in any given district, prove an insuperable discouragement. Remember Him that has said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven: for where two or three are gathered together in my name, there am I in the midst of them." With such a promise as this, for the attainment of every possible and promised good, there is no room for discouragement. Come on then, "ye that fear the Lord; keep not silence, and give him no rest till he make Jerusalem a joy and a praise in the earth." Put on that noble resolution dictated by the prophet, saying, "For Zion's sake will we not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Thus impressed, you will find means to associate at such convenient distances, as to meet at least once a month, to beseech the Lord to put an end to our lamentable divisions; to heal and unite his people, that his Church may resume her original constitutional unity and purity, and thus be exalted to the enjoyment of her promised prosperity, that the Jews may be speedily converted, and the fullness of the Gentiles brought in. Thus associated, you will be in a capacity to investigate the evil causes of our sad divisions; to consider and bewail their pernicious effects; and to mourn over them before the Lord—who hath said: "I will go and return to my place, till they acknowledge their offense and seek my face." Alas! then, what reasonable prospect can we have of being delivered from those sad calamities, which have so long afflicted the Church of God; while a party spirit, instead of bewailing, is everywhere justifying, the bitter principle of these pernicious evils; by insisting upon

the right of rejecting those, however unexceptionable in other respects, who can not see with them in matters of private opinion, of human inference, that are nowhere expressly revealed or enjoined in the word of God. Thus associated, will the friends of peace, the advocates for Christian unity, be in a capacity to connect in larger circles, where several of those smaller societies may meet semi-annually at a convenient center; and thus avail themselves of their combined exertions for promoting the interests of the common cause. We hope that many of the Lord's ministers in all places will volunteer in this service, forasmuch as they know it is his favorite work, the very desire of his soul.

You lovers of Jesus, and beloved of him, however scattered in this cloudy and dark day, you love the truth as it is in Jesus; (if our hearts deceive us not) so do we. You desire union in Christ with all them that love him; so do we. You lament and bewail our sad divisions; so do we. You reject the doctrines and commandments of men, that you may keep the law of Christ; so do we. You believe the alone sufficiency of his word; so do we. You believe that the word itself ought to be our rule, and not any human explication of it; so do we. You believe that no man has a right to judge, to exclude, or reject his professing Christian brother, except in so far as he stands condemned or rejected by the express letter of the law; so do we. You believe that the great fundamental law of unity and love ought not to be violated to make way for exalting human opinions to an equality with express revelation, by making them articles of faith and terms of communion; so do we. You sincere and impartial followers of Jesus, friends of truth and peace, we dare not, we can not think otherwise of you; it would be doing violence to your character; it would be inconsistent with your prayers and profession so to do. We shall therefore have *your* hearty concurrence. But if

any of our dear brethren, from whom we should expect better things, should, through weakness or prejudice, be in anything otherwise minded than we have ventured to suppose, we charitably hope that, in due time, God will reveal even this unto them; only let such neither refuse to come to the light, nor yet, through prejudice, reject it when it shines upon them. Let them rather seriously consider what we have thus most seriously and respectfully submitted to their consideration; weigh every sentiment in the balance of the sanctuary, as in the sight of God, with earnest prayer for, and humble reliance upon, his Spirit, and not in the spirit of self-sufficiency and party zeal; and, in so doing, we rest assured, the consequence will be happy, both for their own and the Church's peace. Let none imagine, that in so saying, we arrogate to ourselves a degree of intelligence superior to our brethren; much less superior to mistake. So far from this, our confidence is entirely founded upon the express Scripture and matter-of-fact evidence of the things referred to; which may, nevertheless, through inattention or prejudice, fail to produce their proper effect, as has been the case with respect to some of the most evident truths, in a thousand instances. But charity thinketh no evil; and we are far from surmising, though we must speak. To warn, even against possible evils, is certainly no breach of charity, as to be confident of the certainty of some things is no just argument of presumption. We by no means claim the approbation of our brethren as to anything we have suggested for promoting the sacred cause of Christian unity, further than it carries its own evidence along with it; but we humbly claim a fair investigation of the subject, and solicit the assistance of our brethren for carrying into effect what we have thus weakly attempted. It is our consolation, in the mean time, that the desired event, as certain as it will be happy and glorious, admits of no dispute, however we may hesitate or differ

about the proper means of promoting it. All we shall venture to say as to this is, that we trust we have taken the proper ground; at least, if we have not, we despair of finding it elsewhere. For, if holding fast in profession and practice whatever is expressly revealed and enjoined in the Divine standard does not, under the promised influence of the Divine Spirit, prove an adequate basis for promoting and maintaining unity, peace, and purity, we utterly despair of attaining those invaluable privileges, by adopting the standard of any party. To advocate the cause of unity, while espousing the interests of a party, would appear as absurd as for this country to take part with either of the belligerents in the present awful struggle, which has convulsed and is convulsing the nations, in order to maintain her neutrality and secure her peace. Nay, it would be adopting the very means by which the bewildered Church has, for hundreds of years past, been rending and dividing herself into factions, for Christ's sake, and for the truth's sake; though the first and foundation truth of our Christianity is union with him, and the very next to it in order, union with each other in him—"that we receive each other, as Christ has also received us, to the glory of God." "For this is his commandment: That we believe in his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he dwelleth in us, by the Spirit which he hath given us," even the spirit of faith, and of love, and of a sound mind. And surely this should suffice us. But how to love and receive our brother, as we believe and hope Christ has received both him and us, and yet refuse to hold communion with him, is, we confess, a mystery too deep for us. If this be the way that Christ hath received us, then woe is unto us. We do not here intend a professed brother transgressing the express letter of the law, and refusing to be reclaimed.

Whatever may be our charity in such a case, we have not sufficient evidence that Christ has received him, or that he has received Christ as his teacher and Lord. To adopt means, then, apparently subversive of the very end proposed, means which the experience of ages has evinced successful only in overthrowing the visible interests of Christianity, in counteracting, as far as possible, the declared intention, the express command of its Divine author, would appear in no wise a prudent measure for removing and preventing those evils. To maintain unity and purity has always been the plausible pretense of the compilers and abettors of human systems, and we believe, in many instances, their sincere intention; but have they at all answered the end? Confessedly, demonstrably, they have not; no, not even in the several parties which have most strictly adopted them; much less to the catholic professing body. Instead of her catholic constitutional unity and purity, what does the Church present us with, at this day, but a catalogue of sects and sectarian systems—each binding its respective party, by the most sacred and solemn engagements, to continue as it is to the end of the world; at least, this is confessedly the case with many of them. What a sorry substitute these for Christian unity and love! On the other hand, what a mercy is it that no human obligation that man can come under is valid against the truth. When the Lord the healer descends upon his people, to give them a discovery of the nature and tendency of those artificial bonds wherewith they have suffered themselves to be bound in their dark and sleepy condition, they will no more be able to hold them in a state of sectarian bondage than the withes and cords with which the Philistines bound Samson were able to retain him their prisoner, or than the bonds of Antichrist were to hold in captivity the fathers of the Reformation. May the Lord soon open the eyes of his people to see things in their true light,

and excite them to come up out of their wilderness condition, out of this Babel of confusion, leaning upon their Beloved, and embracing each other in him, holding fast the unity of the spirit in the bond of peace. This gracious unity and unanimity in Jesus would afford the best external evidence of their union with him, and of their conjoint interest in the Father's love. "By this shall all men know that you are my disciples," says he, "if you have love one to another." And "This is my commandment, That you love one another as I have loved you; that you also love one another." And again, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are;" even "all that shall believe in me; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." May the Lord hasten it in his time. Farewell.

Peace be with all them that love our Lord Jesus Christ in sincerity. Amen.

THOMAS CAMPBELL,
THOMAS ACHESON.

APPENDIX.

To prevent mistakes, we beg leave to subjoin the following explanations. As to what we have done, our reasons for so doing, and the grand object we would desire to see accomplished, all these, we presume, are sufficiently declared in the foregoing pages. As to what we intend to do in our associ-

ate capacity, and the ground we have taken in that capacity, though expressly and definitely declared, yet these, perhaps, might be liable to some misconstruction. First, then, we beg leave to assure our brethren that we have no intention to interfere, either directly or indirectly, with the peace and order of the settled Churches, by directing any ministerial assistance with which the Lord may please to favor us, to make inroads upon such; or by endeavoring to erect Churches out of Churches, to distract and divide congregations. We have no nostrum, no peculiar discovery of our own to propose to fellow-Christians, for the fancied importance of which they should become followers of us. We propose to patronize nothing but the inculcation of the express word of God, either as to matter of faith or practice; but every one that has a Bible, and can read it, can read this for himself. Therefore, we have nothing new. Neither do we pretend to acknowledge persons to be ministers of Christ, and, at the same time, consider it our duty to forbid or discourage people to go to hear them, merely because they may hold some things disagreeable to us; much less to encourage their people to leave them on that account. And such do we esteem all who preach a free, unconditional*

* "*Unconditional*" salvation. There is neither *conditional* nor *unconditional* salvation so designated in holy Scripture. As respects procurement, there is no condition. *It is of grace.* But, like *life* and *health,* there are conditions of enjoyment. We could not procure, merit, or purchase it at any price. But when justified by faith and not by works, sanctified by the Spirit, or separated from the world, we are commanded to give "all diligence to make our calling and election sure."

There are means of spiritual life and health, as well as means of temporal or animal life and health. The latter are not more necessary than the former. God's whole universe is one great system of means and ends—physical, intellectual, moral, and religious. The means and the ends are alike of Divine institution, and are, therefore, inseparable.

The word *means* is found in the common version of the Christian Scriptures only *twenty-one times.* Two thirds of these are found in Paul's writings. *Poos* or *cipoos*—"*how,*" or *by what means*—are equivalent terms. The *how* ease and the *why* ease are quite dissimilar. The

salvation through the blood of Jesus to perishing sinners of every description, and who manifestly connect with this a life of holiness and pastoral diligence in the performance of all the duties of their sacred office, according to the Scriptures, of even all of whom, as to all appearance, it may be truly said to the objects of their charge: "They seek not *yours*, but *you*." May the good Lord prosper all such, by whatever name they are called, and hasten that happy period when Zion's watchmen shall see eye to eye, and all be called by the same name. *Such*, then, have nothing to fear from our association, were our resources equal to our utmost wishes. But all others we esteem as hirelings, as idle shepherds, and should be glad to see the Lord's flock delivered from their mouth, according to his promise. Our principal and proper design, then, with respect to ministerial assistants, such as we have described in our fifth resolution, is to direct their attention to those places where there is manifest need for their labors; and many such places there are; would to God it were in our power to supply them. As to creeds and confessions, although we may appear to our brethren to oppose them, yet this is to be understood only in *so far* as they oppose the unity of the Church, by containing sentiments not expressly revealed in the word of God; or, by the way of using them, become the instruments of a human or implicit faith, or oppress the weak of God's heritage. Where they are liable to none of those objections, we have nothing against them. It is the *abuse* and not the *lawful use* of such compilations that we oppose. See Proposition 7, page 50. Our intention, therefore, with respect to all the Churches of Christ is perfectly amicable. We heartily wish their reformation, but by no means their hurt or confusion. Should

why case demands the *cause*. The *how* case demands the *means*. Our English dictionaries authenticate these distinctions. They are, however, frequently unheeded in the pulpit and in the press.

any affect to say that our coming forward as we have done, in advancing and publishing such things, has a manifest tendency to distract and divide the Churches, or to make a new party, we treat it as a confident and groundless assertion, and must suppose they have not duly considered, or, at least, not well understood the subject.

All we shall say to this at present, is, that if the Divine word be not the standard of a party, then are we not a party, for we have adopted no other. If to maintain its alone sufficiency be not a party principle, then are we not a party. If to justify this principle by our practice, in making a rule of it, and of *it alone*, and not of our own opinions, nor of those of others, be not a party principle, then are we not a party. If to propose and practice neither more nor less than it expressly reveals and enjoins be not a partial business, then are we not a party. These are the very sentiments we have approved and recommended, as a society formed for the express purpose of promoting Christian unity, in opposition to a party spirit. Should any tell us that to do these things is impossible without the intervention of human reason and opinion, we humbly thank them for the discovery. But who ever thought otherwise? Were we not rational subjects, and of course capable of understanding and forming opinions, would it not evidently appear that, to us, revelation of any kind would be quite useless, even suppose it as evident as mathematics? We pretend not, therefore, to divest ourselves of reason, that we may become quiet, inoffensive, and peaceable Christians; nor yet, of any of its proper and legitimate operations upon Divinely-revealed truths. We only pretend to assert, what every one that pretends to reason must acknowledge, namely, that there is a manifest distinction between an express Scripture declaration, and the conclusion or inference which may be deduced from it; and that the former may be clearly understood, even where the latter is but imperfectly if at all

perceived; and that we are at least as certain of the declaration as we can be of the conclusion we draw from it; and that, after all, the conclusion ought not to be exalted above the premises, so as to make void the declaration for the sake of establishing our own conclusion; and that, therefore, the express commands to preserve and maintain inviolate Christian unity and love, ought not to be set aside to make way for exalting our inferences above the express authority of God. Our inference, upon the whole, is, that where a professing Christian brother opposes or refuses nothing either in faith or practice, for which there can be expressly produced a "Thus saith the Lord," that we ought not to reject him because he can not see with our eyes as to matters of human inference, of private judgment. "Through thy knowledge shall the weak brother perish? How walkest thou not charitably?" Thus we reason, thus we conclude, to make no conclusion of our own, nor of any other fallible fellow-creature, a rule of faith or duty to our brother. Whether we refuse reason, then, or abuse it, in our so doing, let our brethren judge. But, after all, we have only ventured to suggest what, in other words, the apostle has expressly taught; namely, that the strong ought to bear with the infirmities of the weak, and not to please themselves; that we ought to receive him that is weak in the faith, because God has received him. In a word, that we ought to receive one another, as Christ hath also received us to the glory of God. We dare not, therefore, patronize the rejection of God's dear children, because they may not be able to see alike in matters of human inference—of private opinion; and such we esteem all things not expressly revealed and enjoined in the word of God. If otherwise, we know not what private opinion means. On the other hand, should our peaceful and affectionate overture for union in truth prove offensive to any of our brethren, or occasion disturbances in any of the Churches, the blame can

not be attached to us. We have only ventured to persuade, and, if possible, to excite to the performance of an important duty—a duty equally incumbent upon us all. Neither have we pretended to dictate to *them* what *they* should do. We have only proposed what appeared to *us* most likely to promote the desired event, humbly submitting the whole premises to their candid and impartial investigation, to be altered, corrected, and amended, as they see cause, or to adopt any other plan that may appear more just and unexceptionable. As for ourselves, we have taken all due care, in the mean time, to take no step that might throw a stumbling-block in the way, that might prove now, or at any future period, a barrier to prevent the accomplishment of that most desirable object, either by joining to support a party, or by patronizing anything as articles of faith or duty not expressly enjoined in the Divine standard; as we are sure, whatever alterations may take place, *that* will stand. That considerable alterations must and will take place, in the standards of all the sects, before that glorious object can be accomplished, no man, that duly considers the matter, can possibly doubt. In so far, then, we have at least endeavored to act consistently; and with the same consistency would desire to be instrumental in erecting as many Churches as possible throughout the desolate places of God's heritage, upon the same catholic foundation, being well persuaded that every such erection will not only in the issue prove an accession to the general cause, but will also, in the mean time, be a step toward it, and, of course, will reap the first-fruits of that blissful harvest that will fill the face of the world with fruit. For if the first Christian Churches, walking in the fear of the Lord in holy unity and unanimity, enjoyed the comforts of the Holy Spirit, and were increased and edified, we have reason to believe that walking in their footsteps will everywhere and at all times insure the same blessed privileges. And it

is in an exact conformity to their recorded and approved example, that we, through grace, would be desirous to promote the erection of Churches; and this we believe to be quite practicable, if the legible and authentic records of *their* faith and practice be handed down to *us* upon the page of New Testament Scripture; but if otherwise, we can not help it. Yet, even in this case, might we not humbly presume that the Lord would take the will for the deed? for if there be first a willing mind, we are told, "it is accepted according to what a man hath, and not according to what he hath not." It would appear, then, that sincerely and humbly adopting this model, with an entire reliance upon promised grace, we can not, we shall not, be disappointed. By this, at least, we shall get rid of two great evils, which, we fear, are at this day grievously provoking the Lord to plead a controversy with the Churches: we mean the taking and giving of unjust offenses; judging and rejecting each other in matters wherein the Lord hath not judged, in a flat contradiction to his expressly-revealed will. But, according to the principle adopted, we can neither take offense at our brother for his private opinions, if he be content to hold them as such, nor yet offend him with ours, if he do not usurp the place of the lawgiver; and even suppose he should, in this case we judge him, not for his *opinions*, but for his *presumption*. "There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?" But further, to prevent mistakes, we beg leave to explain our meaning in a sentence or two, which might possibly be misunderstood. In the first page we say, that no man has a right to judge his brother, except in so far as he manifestly violates the express letter of the law. By the law here, and elsewhere, when taken in this latitude, we mean that whole revelation of faith and duty expressly declared in the Divine word, taken together, or in its due connection, upon every article, and not

any detached sentence. We understand it as extending to all prohibitions, as well as to all requirements. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." We dare, therefore, neither do nor receive anything as of Divine obligation for which there can not be expressly produced a "Thus saith the Lord," either in express terms or by approved precedent. According to this rule we judge, and beyond it we dare not go. Taking this sentiment in connection with the last clause of the fifth resolution, we are to be understood, of all matters of faith and practice, of primary and universal obligation; that is to say, of express revelation; that nothing be inculcated, as such, for which there can not be expressly produced a "Thus saith the Lord," as above, without, at the same time, interfering directly or indirectly with the private judgment of any individual, which does not expressly contradict the express letter of the law, or add to the number of its institutions. Every sincere and upright Christian will understand and do the will of God, in every instance, to the best of his skill and judgment; but in the application of the general rule to particular cases there may, and doubtless will, be some variety of opinion and practice. This, we see, was actually the case in the apostolic Churches, without any breach of Christian unity; and if this was the case at the erection of the Christian Church from among Jews and Gentiles, may we not reasonably expect that it will be the same at her restoration from under her long antichristian and sectarian desolations?

With a direct reference to this state of things, and, as we humbly think, in a perfect consistency with the foregoing explanations, have we expressed ourselves in the thirty-ninth page, wherein we declare ourselves ready to relinquish whatever we have hitherto received as matter of faith or practice, not expressly taught and enjoined in the word of God, so that we and our brethren might, by this mutual concession, return

together to the original constitutional unity of the Christian Church, and dwell together in peace and charity. By this proposed relinquishment we are to be understood, in the first instance, of our manner of holding those things, and not simply of the things themselves; for no man can relinquish his opinions or practices till once convinced that they are wrong; and this he may not be immediately, even supposing they were so. One thing, however, he may do: when not bound by an express command, he need not impose them upon others, by anywise requiring their approbation; and when this is done, the things, to them, are as good as dead, yea, as good as buried, too, being thus removed out of the way. Has not the apostle set us a noble example of this in his pious and charitable zeal for the comfort and edification of his brother, in declaring himself ready to forego his rights (not indeed to break commandments) rather than stumble, or offend, his brother? And who knows not that the Hebrew Christians abstained from certain meats, observed certain days, kept the passover, circumcised their children, etc., etc., while no such things were practiced by the Gentile converts, and yet no breach of unity while they charitably forbore one with the other. But had the Jews been expressly prohibited, or the Gentiles expressly enjoined, by the authority of Jesus, to observe these things, could they, in such a case, have lawfully exercised this forbearance? But where no express law is, there can be no formal, no intentional transgression, even although its implicit and necessary consequences had forbid the thing, had they been discovered. Upon the whole, we see one thing is evident: the Lord will bear with the weaknesses, the involuntary ignorances, and mistakes of his people, though not with their presumption. Ought they not, therefore, to bear with each other—"to preserve the unity of the Spirit in the bond of peace; forbearing one with another in love?" What says the Scripture? We say, then,

the declaration referred to is to be thus understood in the first instance; though we do not say but something further is intended. For certainly we may lawfully suspend both declaration and practice upon any subject, where the law is silent; when to do otherwise must prevent the accomplishment of an expressly-commanded and highly-important duty; and such, confessedly, is the thing in question. What says the apostle? "All things are lawful for me; but all things are not expedient. All things are lawful for me; but all things edify not." It seems, then, that among lawful things which might be forborne—that is, as we humbly conceive, things not expressly commanded—the governing principle of the apostle's conduct was the edification of his brethren of the Church of God. A Divine principle this, indeed! May the Lord God infuse it into all his people. Were all those nonpreceptive opinions and practices which have been maintained and exalted to the destruction of the Church's unity, counterbalanced with the breach of the express law of Christ, and the black catalogue of mischiefs which have necessarily ensued, on which side, think you, would be the preponderance? When weighed in the balance with this monstrous complex evil, would they not all appear lighter than vanity? Who, then, would not relinquish a cent to obtain a kingdom! And here let it be noted, that it is not the renunciation of an opinion or practice as sinful that is proposed or intended, but merely a cessation from the publishing or practicing it, so as to give offense; a thing men are in the habit of doing every day for their private comfort or secular emolument, where the advantage is of infinitely less importance. Neither is there here any clashing of duties, as if to forbear was a sin and also to practice was sin; the thing to be forborne being a matter of private opinion, which, though not expressly forbidden, yet are we by no means expressly commanded to practice; whereas we are expressly commanded to endeavor to

maintain the unity of the Spirit in the bond of peace. And what says the apostle to the point in hand? "Hast thou faith," says he; "have it to thyself before God. Happy is the man that condemneth not himself in the thing which he alloweth."

It may be further added, that a still higher and more perfect degree of uniformity is intended, though neither in the first nor second instance, which are but so many steps toward it; namely: the utter abolition of those minor differences, which have been greatly increased, as well as continued, by our unhappy manner of treating them, in making them the subject of perpetual strife and contention. Many of the opinions which are now dividing the Church, had they been let alone, would have been long since dead and gone; but the constant insisting upon them, as articles of faith and terms of salvation, have so beaten them into the minds of men, that, in many instances, they would as soon deny the Bible itself as give up one of those opinions. Having thus embraced contentions and preferred divisions to that constitutional unity, peace, and charity so essential to Christianity, it would appear that the Lord, in righteous judgment, has abandoned his professing people to the awful scourge of those evils; as, in an instance somewhat similar, he formerly did his highly-favored Israel. "My people," says he, "would not hearken to my voice. So I gave them up to their own hearts' lusts, and they walked in their own counsels." "Israel hath made many altars to sin: therefore altars shall be unto him to sin." Thus, then, are we to be consistently understood, as fully and fairly intending, on *our* part, what we have declared and proposed to our brethren, as, to *our* apprehension, incumbent upon *them* and *us*, for putting an end forever to our sad and lamentable schisms. Should any object and say that, after all, the fullest compliance with everything proposed and intended would not

restore the Church to the desired unity, as there might remain differences of opinion and practice; let such but duly consider what properly belongs to the unity of the Church, and we are persuaded this objection will vanish. Does not the visible Scriptural unity of the Christian Church consist in the unity of her public profession and practice, and, under this, in the manifest charity of her members, one toward another, and not in the unity of private opinion and practice of every individual? Was not this evidently the case in the apostles' days, as has been already observed? If so, the objection falls to the ground. And here let it be noted, (if the hint be at all necessary,) that we are speaking of the unity of the Church considered as a great, visible, professing body, consisting of many co-ordinate associations; each of these, in its aggregate or associate capacity, walking by the same rule, professing and practicing the same things. That this visible Scriptural unity be preserved without corruption, or breach of charity, throughout the whole, and in every particular worshiping society or Church, is the grand desideratum—the thing strictly enjoined and greatly to be desired. An agreement in the expressly-revealed will of God is the adequate and firm foundation of this unity; ardent prayer, accompanied with prudent, peaceable, and persevering exertion, in the use of all Scriptural means for accomplishing it, are the things humbly suggested and earnestly recommended to our brethren. If we have mistaken the way, their charity will put us right; but if otherwise, their fidelity to Christ and his cause will excite them to come forth speedily, to assist with us in this blessed work.

After all, should any impeach us with the vague charge of Latitudinarianism, (let none be startled at this gigantic term,) it will prove as feeble an opponent to the glorious cause in which we, however weak and unworthy, are professedly engaged, as the Zamzummins did of old, to prevent the children

of Lot from taking possession of their inheritance. If we take no greater latitude than the Divine law allows, either in judging of persons or doctrines—either in profession or practice, (and this is the very thing we humbly propose and sincerely intend,) may we not reasonably hope that such a latitude will appear, to every upright Christian, perfectly innocent and unexceptionable? If this be Latitudinarianism, it must be a good thing, and, therefore, the more we have of it the better; and may be it is, for we are told, "the commandment is exceeding broad;" and we intend to go just as far as it will suffer us, but not one hair-breadth further; so, at least, says our profession. And surely it will be time enough to condemn our practice, when it appears manifestly inconsistent with the profession we have thus precisely and explicitly made. We here refer to the whole of the foregoing premises. But were this word as bad as it is long, were it stuffed with evil from beginning to end, may be it better belongs to those that brandish it so unmercifully at their neighbors, especially if they take a greater latitude than their neighbors do, or than the Divine law allows. Let the case, then, be fairly submitted to all that know their Bible, to all that take upon them to see with their own eyes, to judge for themselves. And here let it be observed once for all, that it is only to such we direct our attention in the foregoing pages. As for those that either can not or will not see and judge for themselves, they must be content to follow their leaders till they come to their eyesight, or determine to make use of the faculties and means of information which God has given them; with such, in the mean time, it would be useless to reason, seeing that they either confessedly can not see, or have completely resigned themselves to the conduct of their leaders, and are therefore determined to hearken to none but them. If there be none such, however, we are happily deceived; but, if so, we are not the only persons that are thus deceived; for this

is the common fault objected by almost all the parties to each other, namely, that they either can not or will not see; and it would be hard to think they were all mistaken; the fewer there be, however, of this description, the better. To all those, then, that are disposed to see and think for themselves, to form their judgment by the Divine word itself, and not by any human explication of it, humbly relying upon and looking for the promised assistance of Divine teaching, and not barely trusting to their own understanding—to all such do we gladly commit our cause, being persuaded that, at least, they will give it a very serious and impartial consideration, as being truly desirous to know the truth. To you, then, we appeal, in the present instance, as we have also done from the beginning. Say, we beseech you, to whom does the charge of Latitudinarianism, when taken in a bad sense, (for we have supposed it may be taken in a good sense,) most truly and properly belong, whether to those that will neither add nor diminish anything as to matter of faith and duty, either to or from what is expressly revealed and enjoined in the holy Scriptures, or to those who pretend to go further than this, or to set aside some of its express declarations and injunctions, to make way for their own opinions, inferences, and conclusions? Whether to those who profess their willingness to hold communion with their acknowledged Christian brethren, when they neither manifestly oppose nor contradict anything expressly revealed and enjoined in the sacred standard, or to those who reject such, when professing to believe and practice whatever is expressly revealed and enjoined therein, without, at the same time, being *alleged*, much less *found* guilty, of anything to the contrary, but instead of this asserting and declaring their hearty assent and consent to everything for which there can be expressly produced a "Thus saith the Lord," either in express terms or by approved precedent? To which of these, think you, does the odious

charge of Latitudinarianism belong? Which of them takes the greatest latitude? Whether those that expressly judge and condemn where they have no express warrant for so doing, or those that absolutely refuse so to do? And we can assure our brethren, that such things are and have been done, to our own certain knowledge, and even where we least expected it; and that it is to this discovery, as much as to many other things, that we stand indebted for that thorough conviction of the evil state of things in the Churches, which has given rise to our association. As for our part, we dare no longer give our assent to such proceedings; we dare no longer concur in expressly asserting or declaring anything in the name of the Lord, that he has not expressly declared in his holy word. And until such time as Christians come to see the evil of doing otherwise, we see no rational ground to hope that there can be either unity, peace, purity, or prosperity, in the Church of God. Convinced of the truth of this, we would humbly desire to be instrumental in pointing out to our fellow-Christians the evils of such conduct. And if we might venture to give our opinion of such proceedings, we would not hesitate to say, that they appear to include three great evils—evils truly great in themselves, and at the same time productive of most evil consequences.

First, to determine expressly, in the name of the Lord, when the Lord has not expressly determined, appears to us a very great evil. (See Deut. xviii: 20:) "The prophet that shall presume to speak a word in my name, which I have not commanded him to speak, even that prophet shall die." The apostle Paul, no doubt, well aware of this, cautiously distinguishes between his own judgment and the express injunctions of the Lord. (See 1 Cor. vii: 25 and 40.) Though, at the same time, it appears that he was as well convinced of the truth and propriety of his declarations, and of the concurrence of the Holy Spirit with his judgment, as any of our

modern determiners may be; for "I think," said he, "that I have the Spirit of God;" and we doubt much, if the best of them could honestly say more than this; yet we see that, with all this, he would not bind the Church with his conclusions; and, for this very reason, as he expressly tells us, because, as to the matter on hand, he had no commandment of the Lord. He spoke by permission, and not by commandment, as one that had obtained mercy to be faithful, and therefore would not forge his Master's name by affixing it to his own conclusions, saying, "The Lord saith, when the Lord had not spoken."

A second evil is, not only judging our brother to be absolutely wrong, because he differs from our opinions, but more especially, our judging him to be a transgressor of the law in so doing, and, of course, treating him as such by censuring or otherwise exposing him to contempt, or, at least, preferring ourselves before him in our own judgment, saying, as it were, Stand by, I am holier than thou.

A third and still more dreadful evil is, when we not only, in this kind of way, judge and set at naught our brother, but, moreover, proceed as a Church, acting and judging in the name of Christ, not only to determine that our brother is wrong because he differs from our determinations, but also, in connection with this, proceed so far as to determine the merits of the cause by rejecting him, or casting him out of the Church, as unworthy of a place in her communion, and thus, as far as in our power, cutting him off from the kingdom of heaven. In proceeding thus, we not only declare, that, in our judgment, our brother is in an error, which we may sometimes do in a perfect consistence with charity, but we also take upon us to judge, as acting in the name and by the authority of Christ, that his error cuts him off from salvation; that continuing such, he has no inheritance in the kingdom of Christ and of God. If not, what means our refusing him

—our casting him out of the Church, which is the kingdom of God in this world? For certainly, if a person have no right, according to the Divine word, to a place in the Church of God upon earth, (which we say he has not, by thus rejecting him,) he can have none to a place in the Church in heaven—unless we should suppose that those whom Christ by his word rejects here, he will nevertheless receive hereafter. And surely it is by the word that every Church pretends to judge; and it is by this rule, in the case before us, that the person in the judgment of the Church stands rejected. Now is not this, to all intents and purposes, determining the merits of the cause? Do we not conclude that the person's error cuts him off from all ordinary possibility of salvation, by thus cutting him off from a place in the Church, out of which there is no ordinary possibility of salvation? Does he not henceforth become to us as a heathen man and a publican? Is he not reckoned among the number of those that are without, whom God judgeth? If not, what means such a solemn determination? Is it anything or is it nothing, for a person to stand rejected by the Church of God? If such rejection confessedly leave the man still in the same safe and hopeful state as to his spiritual interests, then, indeed, it becomes a matter of mere indifference; for as to his civil and natural privileges, it interferes not with them. But the Scripture gives us a very different view of the matter; for there we see that those that stand justly rejected by the Church on earth, have no room to hope for a place in the Church of heaven. "What ye bind on earth shall be bound in heaven" is the awful sanction of the Church's judgment, in justly rejecting any person. Take away this, and it has no sanction at all. But the Church rejecting, always pretends to have acted justly in so doing, and, if so, whereabouts does it confessedly leave the person rejected, if not in a state of damnation? that is to say, if it acknowledge

Church Fellowship

itself to be a Church of Christ, and to have acted justly. If, after all, any particular Church acting thus should refuse the foregoing conclusion, by saying: We meant no such thing concerning the person rejected; we only judged him unworthy of a place among *us*, and therefore put him away, but there are other Churches that may receive him;—we would be almost tempted to ask such a Church, if those other Churches be Churches of Christ, and if so, pray what does it account itself? Is it anything more or better than a Church of Christ? And whether, if those other Churches do their duty as faithful Churches, any of them would receive the person it had rejected? If it be answered that, in acting faithfully, none of those other Churches either could or would receive him, then, confessedly, in the judgment of this particular Church, the person ought to be universally rejected; but if otherwise, it condemns itself of having acted unfaithfully, nay cruelly, toward a Christian brother, a child of God, in thus rejecting him from the heritage of the Lord, in thus cutting him off from his Father's house, as the unnatural brethren did the beloved Joseph. But even suppose some one or other of those unfaithful Churches should receive the outcast, would their unfaithfulness in so doing nullify, in the judgment of this more faithful Church, its just and faithful decision in rejecting him? If not, then, confessedly, in its judgment, the person still remains under the influence of its righteous sentence, debarred from the kingdom of heaven; that is to say, if it believe the Scriptures, that what it has righteously done upon earth is ratified in heaven. We see no way that a Church acting *thus* can possibly get rid of this *awful conclusion*, except it acknowledge that the person it has rejected from its communion still has a right to the communion of the Church; but if it acknowledge *this*, whereabout does it leave itself, in thus shutting out a fellow-Christian, an acknowledged brother, a child of God? Do we

find any parallel for such conduct in the inspired records, except in the case of Diotrephes, of whom the apostle says, "Who loveth to have the pre-eminence among them, receiveth us not, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church."

But further, suppose another Church should receive this castaway, this person which this faithful Church supposed itself to have righteously rejected, would not the Church so doing incur the displeasure, nay, even the *censure* of the Church that had rejected him? and, we should think, justly too if he deserved to be rejected. And would not this naturally produce a schism between the Churches? Or, if it be supposed that a schism did already exist, would not this manifestly tend to perpetuate and increase it? If one Church, receiving those whom another puts away, will not be productive of schism, we must confess we can not tell what would. That Church, therefore, must surely act very schismatically, very unlike a Church of Christ, which necessarily presupposes or produces schism in order to shield an oppressed fellow-Christian from the dreadful consequences of its unrighteous proceedings. And is not this confessedly the case with every Church which rejects a person from its communion while it acknowledges him to be a fellow-Christian; and, in order to excuse this piece of cruelty, says he may find refuge some place else, some other Church may receive him? For, as we have already observed, if no schism did already exist, one Church receiving those whom another has rejected must certainly make one. The same evils also will as justly attach to the conduct of an individual who refuses or breaks communion with a Church because it will not receive or make room for his private opinions or self-devised practices in its public profession and managements; for does he not, in this

Decisions Opinion

case, actually take upon him to judge the Church which he thus rejects as unworthy of the communion of Christians? And is not this, to all intents and purposes, declaring it, in his judgment, excommunicate, or at least worthy of excommunication?

Thus have we briefly endeavored to show our brethren what evidently appears to us to be the heinous nature and dreadful consequences of that truly latitudinarian principle and practice which is the bitter root of almost all our divisions, namely, the imposing of our private opinions upon each other as articles of faith or duty, introducing them into the public profession and practice of the Church, and acting upon them as if they were the express law of Christ, by judging and rejecting our brethren that differ from us in those things, or at least by *so* retaining them in our public profession and practice that our brethren can not join with us, or we with them, without becoming actually partakers in those things which they or we can not in conscience approve, and which the word of God nowhere expressly enjoins upon us. To cease from all such things, by simply returning to the original standard of Christianity, the profession and practice of the primitive Church, as expressly exhibited upon the sacred page of New Testament scripture, is the only possible way that we can perceive to get rid of those evils. And we humbly think that a uniform agreement in *that* for the preservation of charity would be infinitely preferable to our contentions and divisions; nay, that such a uniformity is the very thing that the Lord requires if the New Testament be a perfect model, a sufficient formula for the worship, discipline, and government of the Christian Church. Let *us* do as we are there expressly told *they* did, say as *they* said; that is, profess and practice as therein expressly enjoined by precept and precedent, in every possible instance, after *their* approved example; and in so doing we shall realize and exhibit all that

unity and uniformity that the primitive Church possessed, or that the law of Christ requires. But if, after all, our brethren can point out a better way to regain and preserve that Christian unity and charity expressly enjoined upon the Church of God, we shall thank them for the discovery, and cheerfully embrace it.

Should it still be urged that this would open a wide door to latitudinarianism, seeing all that profess Christianity profess to receive the holy Scriptures, and yet differ so widely in their religious sentiments, we say, let them profess what they will, their difference in religious profession and practice originates in their departure from what is expressly revealed and enjoined, and not in their strict and faithful conformity to it, which is the thing we humbly advise for putting an end to those differences. But you may say, Do they not already all agree in the letter, though differing so far in sentiment? However this may be, have they all agreed to make the letter their rule, or, rather, to make it the subject-matter of their profession and practice? Surely not, or else they would all profess and practice the same thing. Is it not as evident as the shining light that the Scriptures exhibit but one and the self-same subject-matter of profession and practice, at all times and in all places, and that, therefore, to say as it declares, and to do as it prescribes in all its holy precepts, its approved and imitable examples, would unite the Christian Church in a holy sameness of profession and practice throughout the whole world? By the Christian Church throughout the world, we mean the aggregate of such professors as we have described in Propositions 1 and 8, pages 48 and 50, even all that mutually acknowledge each other as Christians, upon the manifest evidence of their faith, holiness, and charity. It is such only we intend when we urge the necessity of Christian unity. Had only such been all along recognized as the genuine subjects of our holy religion, there would not, in all

probability, have been so much apparent need for human formulas to preserve an external formality of professional unity and soundness in the faith, but artificial and superficial characters need artificial means to train and unite them. A manifest attachment to our Lord Jesus Christ in faith, holiness, and charity, was the original criterion of Christian character, the distinguishing badge of our holy profession, the foundation and cement of Christian unity. But now, alas! and long since, an external name, a mere educational formality of sameness in the profession of a certain standard or formula of human fabric, with a very moderate degree of what is called morality, forms the bond and foundation, the root and reason of ecclesiastical unity. Take away from such the technicalness of their profession, the shibboleth of party, and what have they more? What have they left to distinguish and hold them together? As for the Bible, they are but little beholden to it, they have learned little from it, they know little about it, and therefore depend as little upon it. Nay, they will even tell you it would be of no use to them without their formula; they could not know a Papist from a Protestant by *it;* that merely by *it* they could neither keep themselves nor the Church right for a single week. You might preach to them what you please, they could not distinguish truth from error. Poor people, it is no wonder they are so fond of their formula! Therefore they that exercise authority upon them and tell them what they are to believe and what they are to do, are called benefactors. These are the reverend and right reverend authors, upon whom they *can* and *do* place a more entire and implicit confidence than upon the holy apostles and prophets; those plain, honest, unassuming men, who would never venture to say or do anything in the name of the Lord without an express revelation from Heaven, and therefore were never distinguished by the venerable titles of Rabbi or Reverend, but just simple Paul, John,

Thomas, etc. *These* were but servants. They did not assume to legislate, and, therefore, neither assumed nor received any honorary titles among men, but merely such as were descriptive of their office. And how, we beseech you, shall this gross and prevalent corruption be purged out of the visible professing Church but by a radical reform, but by returning to the original simplicity, the primitive purity of the Christian institution, and, of course, taking up things just as we find them upon the sacred page. And who is there that knows anything of the present state of the Church who does not perceive that it is greatly overrun with the aforesaid evils? Or who that reads his Bible, and receives the impressions it must necessarily produce upon the receptive mind by the statements it exhibits, does not perceive that such a state of things is as distinct from genuine Christianity as oil is from water?

On the other hand, is it not equally as evident that not one of all the erroneous tenets and corrupt practices which have so defamed and corrupted the public profession and practice of Christianity, could ever have appeared in the world had men kept close by the express letter of the Divine law, had they thus held fast that form of sound words contained in the holy Scriptures, and considered it their duty so to do, unless they blame those errors and corruptions upon the very form and expression of the Scriptures, and say that, taken in their letter and connection, they immediately, and at first sight, as it were, exhibit the picture they have drawn. Should any be so bold as to assert this, let them produce their performance, the original is at hand; and let them show us line for line, expression for expression, precept and precedent for practice, without the torture of criticism, inference, or conjecture, and then we shall honestly blame the whole upon the Bible, and thank those that will give us an expurged edition of it, call it constitution, or formula, or what you

please, that will not be liable to lead the simple, unlettered world into those gross mistakes, those contentions, schisms, excommunications, and persecutions which have proved so detrimental and scandalous to our holy religion.

Should it be further objected, that even this strict literal uniformity would neither infer nor secure unity of sentiment; it is granted that, in a certain degree, it would not; nor, indeed, is there anything either in Scripture or the nature of things that should induce us to expect an entire unity of sentiment in the present imperfect state. The Church may, and we believe will, come to such a Scriptural unity of faith and practice, that there will be no schism in the body, no self-preferring sect of professed and acknowledged Christians rejecting and excluding their brethren. *This* can not be, however, till the offensive and excluding causes be removed; and every one knows what *these* are. But that all the members should have the same identical views of all Divinely-revealed truths, or that there should be no difference of opinion among them, appears to us morally impossible, all things considered. Nor can we conceive what desirable purpose such a unity of sentiment would serve, except to render useless some of those gracious, self-denying, and compassionate precepts of mutual sympathy and forbearance which the word of God enjoins upon his people. Such, then, is the imperfection of our present state. Would to God it might prove, as it ought, a just and humbling counterbalance to our pride! Then, indeed, we would judge one another no more about such matters. We would rather be conscientiously cautious to give no offense; to put no stumbling-block or occasion to fall in our brother's way. We would then no longer exalt our own opinions and inferences to an equality with express revelation, by condemning and rejecting our brother for differing with us in those things.

But although it be granted that the uniformity we plead

for would not secure unity of sentiment, yet we should suppose that it would be as efficacious for that purpose as any human expedient or substitute whatsoever. And here we would ask: Have all or any of those human compilations been able to prevent divisions, to heal breaches, or to produce and maintain unity of sentiment even among those who have most firmly and solemnly embraced them? We appeal for this to the history of all the Churches, and to the present divided state of the Church at large. What good, then, have those devisive expedients accomplished, either to the parties that have adopted them, or to the Church universal, which might not have been as well secured by holding fast in profession and practice that form of sound words contained in the Divine standard, without, at the same time, being liable to any of those dangerous and destructive consequences which have necessarily ensued upon the present mode? Or, will any venture to say that the Scriptures, thus kept in their proper place, would not have been amply sufficient, under the promised influence of the Divine Spirit, to have produced all that unity of sentiment which is necessary to a life of faith and holiness; and also to have preserved the faith and worship of the Church as pure from mixture and error as the Lord intended, or as the present imperfect state of his people can possibly admit? We should tremble to think that any Christian should say that they would not. And if to use them thus would be sufficient for those purposes, why resort to other expedients; to expedients which, from the beginning to this day, have proved utterly insufficient; nay, to expedients which have always produced the very contrary effects, as experience testifies. Let none here imagine that we set any certain limits to the Divine intention, or to the greatness of his power when we thus speak, as if a certain degree of purity from mixture and error were not designed for the Church in this world, or attainable by his people upon

Amen

earth, except in so far as respects the attainment of an angelic or unerring perfection, much less that we mean to suggest that a very moderate degree of unity and purity should content us. We only take it for granted that such a state of perfection is neither intended nor attainable in this world, as will free the Church from all those weaknesses, mistakes, and mismanagements from which she will be completely exempted in heaven, however sound and upright she may now be in her profession, intention, and practice. Neither let any imagine that we here or elsewhere suppose or intend to assert that human standards are intentionally set up in competition with the Bible, much less in opposition to it. We fairly understand and consider them as human expedients, or as certain doctrinal declarations of the sense in which the compilers understood the Scriptures, designed and embraced for the purpose of promoting and securing that desirable unity and purity which the Bible alone, without those helps, would be insufficient to maintain and secure. If this be not the sense of those that receive and hold them, for the aforesaid purpose, we should be glad to know what it is. It is, however, in this very sense that we take them up when we complain of them, as not only unsuccessful, but also as unhappy expedients, producing the very contrary effects. And even suppose it were doubtful whether or not those helps have produced divisions, one thing, at least, is certain, they have not been able to prevent them; and now, that divisions do exist, it is as certain that they have no fitness nor tendency to heal them, but the very contrary, as fact and experience clearly demonstrate. What shall we do, then, to heal our divisions? We must certainly take some other way than the present practice, if they ever be healed; for it expressly says, they must and shall be perpetuated forever. Let all the enemies of Christianity say Amen; but let all Christians continually say: Forbid it, O Lord. May the good Lord

subdue the corruptions and heal the divisions of his people. Amen, and amen.

After all that has been said, some of our timid brethren may, possibly, still object, and say: we fear that without the intervention of some definite creed or formula, you will justly incur the censure of latitudinarianism; for how otherwise detect and exclude Arians, Socinians, etc? To such we would reply, that if to profess, inculcate, and practice neither more nor less, neither anything else nor otherwise than the Divine word expressly declares respecting the entire subject of faith and duty, and simply to rest in *that*, as the expression of our faith and rule of our practice, will not amount to the profession and practical exhibition of Arianism, Socinianism, etc., but merely to one and the self-same thing, whatever it may be called, then is the *ground* that we have taken, the *principle* that we advocate, in nowise chargeable with latitudinarianism. Should it be still further objected that all these sects, and many more, profess to receive the Bible, to believe it to be the word of God, and, therefore, will readily profess to believe and practice whatever is revealed and enjoined therein, and yet each will understand it his own way, and of course practice accordingly; nevertheless, according to the plan proposed, you receive them all. We would ask, then, do all these profess and practice neither more nor less than what we read in the Bible—than what is expressly revealed and enjoined therein? If so, they all profess and practice the same thing, for the Bible exhibits but one and the self-same thing to all. Or, is it their own inferences and opinions that they, in reality, profess and practice? If so, then upon the ground that we have taken they stand rejected, as condemned of themselves, for thus professing one thing when in fact and reality they manifestly practice another. But perhaps you will say, that although a uniformity in profession, and it may be in practice too, might thus be produced, yet

still it would amount to no more than a mere uniformity in words, and in the external formalities of practice, while the persons thus professing and practicing might each entertain his own sentiments, how different soever these might be. Our reply is, if so, they could hurt nobody but themselves. Besides, if persons thus united professed and practiced all the same things, pray who could tell that they entertained different sentiments, or even in justice suppose it, unless they gave some evident intimation of it? which, if they did, would justly expose them to censure or to rejection, if they repented not; seeing the offense, in this case, must amount to nothing less than an express violation of the expressly-revealed will of God—to a manifest transgression of the express letter of the law; for we have declared, that except in such a case, no man, in our judgment, has a right to judge, that is, to condemn or reject his professing brother. Here, we presume, there is no greater latitude assumed or allowed on either side than the law expressly determines. But we would humbly ask, if a professed agreement in the terms of any standard be not liable to the very same objection? If, for instance, Arians, Socinians, Arminians, Calvinists, Antinomians, etc., might not all subscribe the Westminster Confession, the Athanasian Creed, or the doctrinal articles of the Church of England. If this be denied, we appeal to historical facts; and, in the mean time, venture to assert, that such things are and have been done. Or, will any say, that a person might not with equal ease, honesty, and consistency, be an Arian or a Socinian in his heart while subscribing the Westminister Confession or the Athanasian Creed, as while making his unqualified profession to believe everything that the Scriptures declare concerning Christ? to put all that confidence in him, and to ascribe all that glory, honor, thanksgiving, and praise to him, professed and ascribed to him in the Divine word? If you say not, it follows, of

undeniable consequence, that the wisdom of men, in those compilations, has effected what the Divine Wisdom either could not, would not, or did not do, in that all-perfect and glorious revelation of his will, contained in the Holy Scriptures. Happy emendation! Blessed expedient! Happy, indeed, for the Church that Athanasius arose in the fourth century to perfect what the holy apostles and prophets had left in such a rude and unfinished state. But if, after all, the Divine Wisdom did not think proper to do anything more, or anything else than is already done in the sacred oracles, to settle and determine those important points, who can say that he determined such a thing should be done afterward? Or has he anywhere given us any intimation of such an intention?

Let it here be carefully observed that the question before us is about human standards designed to be subscribed, or otherwise solemnly acknowledged, for the preservation of ecclesiastical unity and purity, and therefore, of course, by no means applies to the many excellent performances, for the Scriptural elucidation and defense of Divinely-revealed truths, and other instructive purposes. These, we hope, according to their respective merit, we as highly esteem, and as thankfully receive, as our brethren. But further, with respect to unity of sentiment, even suppose it ever so desirable, it appears highly questionable whether such a thing can at all be secured, by any expedient whatsoever, especially if we consider that it necessarily presupposes in so far a unity or sameness of understanding. Or, will any say, that from the youth of seventeen to the man of fourscore—from the illiterate peasant, up to the learned prelate—all the legitimate members of the Church entertain the same sentiments under their respective formulas? If not, it is still but a mere verbal agreement, a mere show of unity. They say an amen to the same forms of speech, or of sound words, as they are called,

without having, at the same time, the same views of the subject; or, it may be, without any determinate views of it at all. And, what is still worse, this profession is palmed upon the world, as well as upon the too credulous professors themselves, for unity of sentiment, for soundness in the faith; when, in a thousand instances, they have, properly speaking, no faith at all; that is to say, if faith necessarily presupposes a true and satisfactory conviction of the Scriptural evidence and certainty of the truth of the propositions we profess to believe. A cheap and easy orthodoxy this, to which we may attain by committing to memory a catechism, or professing our approbation of a formula, made ready to our hand, which we may or may not have once read over; or even if we have, yet may not have been able to read it so correctly and intelligently as to clearly understand one single paragraph from beginning to end, much less to compare it with, to search and try it by the holy Scriptures, to see if these things be so. A cheap and easy orthodoxy this, indeed, to which a person may thus attain, without so much as turning over a single leaf of his Bible, whereas Christ knew no other way of leading us to the knowledge of himself, at least has prescribed no other, but by searching the Scriptures, with reliance upon his Holy Spirit. A person may, however, by this short and easy method, become as orthodox as the apostle Paul (if such superficial professions, such mere hearsay verbal repetitions can be called orthodoxy) without ever once consulting the Bible, or so much as putting up a single petition for the Holy Spirit to guide him into all truth, to open his understanding to know the Scriptures; for, his form of sound words truly believed, if it happen to be right, must, without more ado, infallibly secure his orthodoxy. Thrice happy expedient! But is there no latitudinarianism in all this? Is not this taking a latitude, in devising ways and means for accomplishing Divine and saving

purposes, which the Divine law has nowhere prescribed, for which the Scriptures nowhere afford us either precept or precedent? Unless it can be shown that making human standards to determine the doctrine, worship, discipline, and government of the Church for the purpose of preserving her unity and purity, and requiring an approbation of them as a term of communion, is a Scripture institution. Far be it from us, in the mean time, to allege that the Church should not make every Scriptural exertion in her power to preserve her unity and purity; to teach and train up her members in the knowledge of all divinely-revealed truth; or to say that the evils above complained of attach to all that are in the habit of using the aforesaid helps; or that this wretched state of things, however general, necessarily proceeds from the legitimate use of such; but rather and entirely from the abuse of them, which is the very and only thing that we are all along opposing when we allude to those subordinate standards. (An appellation this, by the by, which appears to us highly paradoxical, if not utterly inconsistent, and full of confusion.)

But, however this may be, we are by no means to be understood as at all wishing to deprive our fellow-Christians of any necessary and possible assistance to understand the Scriptures, or to come to a distinct and particular knowledge of every truth they contain, for which purpose the Westminster Confession and Catechisms may, with many other excellent performances, prove eminently useful. But, having served ourselves of these, let our profiting appear to all, by our manifest acquaintance with the Bible; by making our profession of faith and obedience; by declaring its Divine dictates, in which we acquiesce, as the subject-matter and rule of both; in our ability to take the Scripture in its connection upon these subjects, so as to understand one part of it by the assistance of another; and in manifesting our self-

knowledge, our knowledge of the way of salvation and of the mystery of the Christian life, in the express light of Divine revelation, by a direct and immediate reference to, and correct repetition of what it declares upon those subjects. We take it for granted that no man either knows God, or himself, or the way of salvation, but in so far as he has heard and understood his voice upon those subjects, as addressed to him in the Scriptures, and that, therefore, whatever he has heard and learned of a saving nature, is contained in the express terms of the Bible. If so, in the express terms, in and by which "he hath heard and learned of the Father," let him declare it. This by no means forbids him to use helps, but, we humbly presume, will effectually prevent him from resting either in them or upon them, which is the evil so justly complained of; from taking up with the directory instead of the object to which it directs. Thus will the whole subject of his faith and duty, in so far as he has attained, be expressly declared in a "Thus saith the Lord." And is it not worthy of remark, that of whatever use other books may be, to direct and lead us to the Bible, or to prepare and assist us to understand it, yet the Bible never directs us to any book but itself. When we come forward, then, as Christians, to be received by the Church, which, properly speaking, has but one book, "For to it were committed the oracles of God," let us hear of none else. Is it not upon the credible profession of our faith in, and obedience to its Divine contents, that the Church is bound to receive applicants for admission? And does not a profession of our faith and obedience necessarily presuppose a knowledge of the dictates we profess to believe and obey? Surely, then, we can declare them, and as surely, if our faith and obedience be Divine, as to the subject-matter, rule, and reason of them, it must be a "Thus saith the Lord;" if otherwise, they are merely human, being taught by the precepts of men. In the case then before us,

that is, examination for Church-membership, let the question no longer be, What does any human system say of the primitive or present state of man? of the person, offices, and relations of Christ, etc., etc.? or of this, that, or the other duty? but, What says the Bible? Were this mode of procedure adopted, how much better acquainted with their Bibles would Christians be? What an important alteration would it also make in the education of youth? Would it not lay all candidates for admission into the Church under the happy necessity of becoming particularly acquainted with the holy Scriptures? whereas, according to the present practice, thousands know little about them.

One thing still remains that may appear matter of difficulty or objection to some, namely, that such a close adherence to the express letter of the Divine word, as we seem to propose, for the restoration and maintenance of Christian unity, would not only interfere with the free communication of our sentiments one to another upon religious subjects, but must, of course, also necessarily interfere with the public preaching and expounding of the Scriptures for the edification of the Church. Such as feel disposed to make this objection, should justly consider that one of a similar nature, and quite as plausible, might be made to the adoption of human standards, especially when made, as some of them confessedly are, "the standard for all matters of doctrine, worship, discipline, and government." In such a case it might, with as much justice, at least, be objected to the adopters: You have now no more use for the Bible; you have got another book, which you have adopted as a standard for all religious purposes; you have no further use for explaining the Scriptures, either as to matter of faith or duty, for this you have confessedly done already in your standard, wherein you have determined all matters of this nature. You also profess to hold fast the form of sound words, which you

have thus adopted, and therefore you must never open your mouth upon any subject in any other terms than those of your standard. In the mean time, would any of the parties which has thus adopted its respective standard, consider any of these charges just? If not, let them do as they would be done by. We must confess, however, that for our part, we can not see how, with any shadow of consistency, some of them could clear themselves, especially of the first; that is to say, if words have any determinate meaning; for certainly it would appear almost, if not altogether incontrovertible, that a book adopted by any party as its standard for all matters of doctrine, worship, discipline, and government, must be considered as the Bible of that party. And after all that can be said in favor of such a performance, be it called Bible, standard, or what it may, it is neither anything more nor better than the judgment or opinion of the party composing or adopting it, and, therefore, wants the sanction of a Divine authority, except in the opinion of the party which has thus adopted it. But can the opinion of any party, be it ever so respectable, give the stamp of a Divine authority to its judgments? If not, then every human standard is deficient in this leading, all-important, and indispensable property of a rule or standard for the doctrine, worship, discipline, and government of the Church of God. But, without insisting further upon the intrinsic and irremediable deficiency of human standards for the above purpose, (which is undeniably evident if it be granted that a Divine authority is indispensably necessary to constitute a standard or rule for Divine things, such as is the constitution and managements, the faith, and worship of the Christian Church,) we would humbly ask, Would any of the parties consider as just the foregoing objections, however conclusive and well founded all or any of them may appear? We believe they would not. And may we not with equal consistency hold

fast the expressly-revealed will of God, in the very terms in which it is expressed in his holy word, as the very expression of our faith and express rule of our duty, and yet take the same liberty that they do, notwithstanding their professed and steadfast adherence to their respective standards? We find they do not cease to expound, because they have already expounded, as before alleged, nor yet do they always confine themselves to the express terms of their respective standards, yet they acknowledge them to be their standards and profess to hold them fast. Yea, moreover, some of them profess, and, if we may conclude from facts, we believe each of them is disposed to defend by occasional vindications (or testimonies, as some call them) the sentiments they have adopted and engrossed in their standards, without at the same time requiring an approbation of those occasional performances as a term of communion. And what should hinder us, or any, adopting the Divine standard, as aforesaid, with equal consistency to do the same for the vindication of the Divine truths expressly revealed and enjoined therein? To say that we can not believe and profess the truth, understand one another, inculcate and vindicate the faith and law of Christ, or do the duties incumbent upon Christians or a Christian Church without a human standard, is not only saying that such a standard is quite essential to the very being of Christianity, and, of course, must have existed before a Church was or could be formed, but it is also saying, that without such a standard, the Bible would be quite inadequate as a rule of faith and duty, or, rather, of no use at all, except to furnish materials for such a work; whereas the Church of Ephesus, long before we have any account of the existence of such a standard, is not only mentioned, with many others, as in a state of existence, and of high attainments too, but is also commended for her vigilance and fidelity in detecting and rejecting false apostles. "Thou hast tried them which

say they are apostles, and are not, and hast found them liars." But should any pretend to say that although such performances be not essential to the very being of the Church, yet are they highly conducive to its wellbeing and perfection. For the confutation of such an assertion, we would again appeal to Church history and existing facts and leave the judicious and intelligent Christian to determine.

If after all that has been said, any should still pretend to affirm that the plan we profess to adopt and recommend is truly latitudinarian, in the worst and fullest sense of the term, inasmuch as it goes to make void all human efforts to maintain the unity and purity of the Church, by substituting a vague and indefinite approbation of the Scriptures as an alternative for creeds, confessions, and testimonies, and thereby opens a wide door for the reception of all sorts of characters and opinions into the Church. Were we not convinced by experience, that notwithstanding all that has been said, such objections would likely be made, or that some weak persons might possibly consider them as good as demonstration, especially when proceeding from highly influential characters, (and there have not been wanting such in all ages to oppose, under various plausible pretenses, the unity and peace of the Church,) were it not for these considerations, we should content ourselves with what we have already advanced upon the whole of the subject, as being well assured *that* duly attended to, there would not be the least room for such an objection; but to prevent if possible such unfounded conclusions, or if this can not be done, to caution and assist the too credulous and unwary professor, that he may not be carried away all at once with the high-toned confidence of bold assertion, we would refer him to the overture for union in truth contained in the foregoing address. Union in truth, among all the manifest subjects of grace and truth, is what we advocate. We carry our views

of union no further than *this*, nor do we presume to recommend it upon any other principle than truth alone. Now, surely, truth is something certain and definite; if not, who will take upon him to define and determine it? This we suppose God has sufficiently done already in his holy word. That men therefore truly receive and make the proper use of the Divine word for walking together in truth and peace, in holiness and charity, is, no doubt, the ardent desire of all the genuine subjects of our holy religion. This, we see, however, they have not done, to the awful detriment and manifest subversion of what we might almost call the primary intention of Christianity. We dare not, therefore, follow their example, nor adopt their ruinous expedients. But does it therefore follow that Christians may not, or can not take proper steps to ascertain that desirable and preceptive unity which the Divine word requires and enjoins? Surely no; at least we have supposed no such thing; but, on the contrary, have overtured to our brethren what appears to us undeniably just and Scripturally evident, and which, we humbly think, if adopted and acted upon, would have the desired effect; adopted and acted upon, not indeed as a standard for the doctrine, worship, discipline, and government of the Church, for it pretends not to determine these matters, but rather supposes the existence of a fixed and certain standard of Divine original, in which everything that the wisdom of God saw meet to reveal and determine, for *these* and all other purposes, is expressly defined and determined; between the Christian and which, no medium of human determination ought to be interposed. In all this there is surely nothing like the denial of any lawful effort to promote and maintain the Church's unity, though there be a refusal of the unwarrantable interposition of an unauthorized and assuming power.

Let none imagine that we are here determining upon the

merits of the overture to which, in the case before us, we find it necessary to appeal in our own defense against the injustice of the supposed charge above specified. To the judgment of our brethren have we referred that matter, and with them we leave it. All we intend, therefore, is to avail ourselves so far of what we have done, as to show that we have no intention whatsoever of substituting a vague indefinite approbation of the Scriptures as an alternative for creeds, confessions, and testimonies, for the purpose of restoring the Church to her original constitutional unity and purity. In avoiding Scylla we would cautiously guard against being wrecked upon Charybdis. Extremes, we are told, are dangerous. We therefore suppose a middle way, a safe way, so plainly marked out by unerring wisdom, that if duly attended to under the Divine direction, the wayfaring men, though fools, need not err therein, and of such is the kingdom of God: "For he hath chosen the foolish things of the world to confound the things that are wise." We therefore conclude it must be a plain way, a way most graciously and most judiciously adapted to the capacity of the subjects, and consequently not the way of subscribing or otherwise approving human standards as a term of admission into his Church, as a test and defense of orthodoxy, which even the compilers themselves are not always agreed about, and which nineteen out of twenty of the Lord's people can not thoroughly understand. It must be a way very far remote from logical subtilties and metaphysical speculations, and as such we have taken it up, upon the plainest and most obvious principles of Divine revelation and common sense—the common sense, we mean, of Christians, exercised upon the plainest and most obvious truths and facts divinely recorded for their instruction. Hence we have supposed, in the first place, the true discrimination of Christian character to consist in an intelligent profession of our faith in Christ and obedience to him

in all things according to the Scriptures, the reality of which profession is manifested by the holy consistency of the tempers and conduct of the professors with the express dictates and approved examples of the Divine word. Hence we have humility, faith, piety, temperance, justice, charity, etc., professed and manifested, in the first instance, by the persons professing with self-application the convincing, humbling, encouraging, pious, temperate, just and charitable doctrines and precepts of the inspired volume. as exhibited and enforced in its holy and approved examples, and the sincerity of this profession evidently manifested by the consistency of the professor's temper and conduct with the entire subject of his profession, either by an irreprovable conformity, like good Zachariah and Elisabeth, which is of all things most desirable, or otherwise, in case of any visible failure, by an apparently sincere repentance and evident reformation. Such professors, and such only, have we supposed to be, by common consent, truly worthy the Christian name. Ask from the one end of heaven to the other, the whole number of such intelligent and consistent professors as we intend and have described, and, we humbly presume, there will not be found one dissenting voice. They will all acknowledge, with one consent, that the true discrimination of Christian character consists in these things, and that the radical or manifest want of any of the aforesaid properties completely destroys the character.

We have here only taken for granted what we suppose no rational professor will venture to deny; namely: that the Divine word contains an ample sufficiency upon every one of the foregoing topics to stamp the above character, if so be that the impressions which its express declarations are obviously calculated to produce be truly received; for instance, suppose a person profess to believe, with application to himself, that whole description of human depravity and wretchedness

which the Scriptures exhibit of fallen man, in the express declarations and dismal examples of human wickedness therein recorded, contrasted with the holy nature, the righteous requirements, and inflexible justice of an infinitely holy, just, and jealous God, would not the subject-matter of such a profession be amply sufficient to impress the believing mind with the most profound humility, self-abhorrence, and dreadful apprehension of the tremendous effects of sin? Again, should the person profess to believe, in connection with this, all that the Scriptures declare of the sovereign love, mercy, and condescension of God toward guilty, depraved, rebellious man, as the same is manifested in Christ, and in all the gracious declarations, invitations, and promises that are made in and through him for the relief and encouragement of the guilty, etc., would not all this, taken together, be sufficient to impress the believing mind with the most lively confidence, gratitude, and love? Should this person, moreover, profess that delight and confidence in the Divine Redeemer—that voluntary submission to him—that worship and adoration of him which the Scriptures expressly declare to have been the habits and practice of his people, would not the subject-matter of this profession be amply sufficient to impress the believing mind with that dutiful disposition, with that gracious veneration and supreme reverence which the word of God requires? And should not all this taken together satisfy the Church, in so far, in point of profession? If not, there is no alternative but a new revelation; seeing that to deny this, is to assert that a distinct perception and sincere profession of whatever the word declares upon every point of faith and duty, is not only insufficient, as a doctrinal means, to produce a just and suitable impression in the mind of the believing subject, but is also insufficient to satisfy the Church as to a just and adequate profession; if otherwise, then it will necessarily follow, that not

every sort of character, but that one sort only, is admissible upon the principle we have adopted; and that by the universal consent of all that we, at least, dare venture to call Christians, *this* is acknowledged to be, exclusively, the true Christian character. Here, then, we have a fixed point, a certain description of character, which combines in every professing subject the Scriptural profession, the evident manifestation of humility, faith, piety, temperance, justice, and charity, instructed by, and evidently answering to the entire declaration of the word upon each of those topics, which, as so many properties, serve to constitute the character. Here, we say, we have a fixed, and at the same time sweeping distinction, which, as of old, manifestly divides the whole world, however otherwise distinguished, into but two classes only. "We know," said the apostle, evidently speaking of such, "that we are of God, and the whole world lieth in wickedness."

Should it be inquired concerning the persons included in this description of character, whether they be Arminians or Calvinists, or both promiscuously huddled together? It may be justly replied, that according to what we have proposed, they can be nominally neither, and of course not both, for we call no man master on earth, for one is our Master, even Christ, and all we are brethren, are Christians by profession; and as such, abstract speculation and argumentative theory make no part either of our profession or practice. Such professors, then, as we intend and have described, are just what their profession and practice make them to be; and this we hope has been Scripturally, and we might add, satisfactorily defined, in so far, at least, as the limits of so brief a performance would admit. We also entertain the pleasing confidence that the plan of procedure which we have ventured to suggest, if duly attended to, if fully reduced to practice, would necessarily secure to the professing subject all the ad-

vantages of divinely-revealed truth, without any liability to conceal, to diminish, or to misrepresent it, as it goes immediately to ascribe everything to God respecting his sovereignty, independence, power, wisdom, goodness, justice, truth, holiness, mercy, condescension, love, and grace, etc., which is ascribed to him in his word, as also to receive whatever it declares concerning the absolute dependence of the poor, guilty, depraved, polluted creature, upon the Divine will, power, and grace for every saving purpose; a just perception and correspondent profession of which, according to the Scriptures, is supposed to constitute that fundamental ingredient in Christian character: true evangelical humility. And so of the rest. Having thus, we hope, Scripturally and evidently determined the character, with the proper mode of ascertaining it, to the satisfaction of all concerned, we next proceed to affirm, with the same Scriptural evidence, that among such, however situated, whether in the same or similar associations, there ought to be no schisms, no uncharitable divisions, but that they ought all mutually to receive and acknowledge each other as brethren. As to the truth of this assertion, they are all likewise agreed, without one dissenting voice. We next suggest that for this purpose they ought all to walk by the same rule, to mind and speak the same thing, etc., and that this rule is, and ought to be, the Divine standard. Here again we presume there can be no objection; no, not a single dissenting voice. As to the rule itself, we have ventured to allege that the New Testament is the proper and immediate rule, directory, and formula for the New Testament Church, and for the particular duties of Christians, as the Old Testament was for the Old Testament Church, and for the particular duties of the subject under that dispensation; at the same time by no means excluding the Old as fundamental to, illustrative of, and inseparably connected with the New, and as being every way of

equal authority, as well as of an entire sameness with it in every point of moral natural duty, though not immediately our rule, without the intervention and coincidence of the New, in which our Lord has taught his people, by the ministry of his holy apostles, all things whatsoever they should observe and do, till the end of the world. Thus we come to the one rule, taking the Old Testament as explained and perfected by the New, and the New as illustrated and enforced by the Old; assuming the latter as the proper and immediate directory for the Christian Church, as also for the positive and particular duties of Christians as to all things whatsoever they should observe and do. Further, that in the observance of this Divine rule, this authentic and infallible directory, all such may come to the desirable coincidence of holy unity and uniformity of profession and practice, we have overtured that they all speak, profess, and practice the very same things that are exhibited upon the sacred page of New Testament Scripture, as spoken and done by the Divine appointment and approbation; and that this be extended to every possible instance of uniformity, without addition or diminution, without introducing anything of private opinion or doubtful disputation into the public profession or practice of the Church. Thus and thus have we overtured to all intents and purposes, as may be clearly seen by consulting the overture itself; in which, however, should anything appear not sufficiently explicit, we flatter ourselves it may be fully understood by taking into consideration what has been variously suggested upon this important subject throughout the whole of these premises; so that if any due degree of attention be paid, we should think it next to impossible that we could be so far misunderstood as to be charged with latitudinarianism in any usual sense of the word. Here we have proposed but one description of character as eligible, or, indeed, as at all admissible to the rights and privileges of Christianity. This

description of character we have defined by certain and distinguishing properties, which not only serve to distinguish it from every other, but in which all the real subjects themselves are agreed, without one exception, all such being mutually and reciprocally acknowledged by each other as legitimate members of the Church of God. All these, moreover, agreeing in the indispensable obligation of their unity, and in the one rule by which it is instructed, and also in the preceptive necessity of an entire uniformity in their public profession and managements for promoting and preserving this unity, that there should be no schism in the body, but that all the members should have the same care one for another; yet in many instances, unhappily, and, we may truly say, involuntarily differing through mistake and mismanagement, which it is our humble desire and endeavor to detect and remove, by obviating everything that causeth difference, being persuaded that as truth is one and indivisible wherever it exists, so all the genuine subjects of it, if disentangled from artificial impediments, must and will necessarily fall in together, be all on one side, united in one profession, acknowledge each other as brethren, and love as children of the same family. For this purpose we have overtured a certain and determinate application of the rule, to which we presume there can be no reasonable objection, and which, if adopted and acted upon, must, we think, infallibly produce the desired effect; unless we should suppose that to say and do what is expressly said and done before our eyes upon the sacred page, would offend the believer, or that a strict uniformity, an entire Scriptural sameness in profession and practice, would produce divisions and offenses among those who are already united in one spirit, one Lord, one faith, one baptism, one hope of their calling, and in one God and Father of all, who is above all, and through all, and in them all, as is confessedly the case with all of this character

throughout all the Churches. To induce to this we have also attempted to call their attention to the heinous nature and awful consequences of schism, and to that evil anti-scriptural principle from which it necessarily proceeds. We have likewise endeavored to show, we humbly think with demonstrable evidence, that there is no alternative but either to adopt that Scriptural uniformity we have recommended, or else continue as we are, bewildered in schisms and overwhelmed with the accursed evils inseparable from such a state. It remains now with our brethren to determine upon the whole of these premises, to adopt or to reject, as they see cause; but, in the mean time, let none impeach us with the latitudinarian expedient of substituting a vague, indefinite approbation of the holy Scriptures as an alternative for the present practice of making the approbation of human standards a term of communion; as it is undeniably evident that nothing can be further from our intention. Were we to judge of what we humbly propose and urge as indispensably necessary for the reformation and unity of the Church, we should rather apprehend that there was reason to fear a charge of a very different nature; namely: that we aimed at too much strictness, both as to the description of character which we say ought only to be admitted, and also as to the use and application of the rule. But should this be the case, we shall cheerfully bear with it, as being fully satisfied that not only the common sentiment of all apparently sincere, intelligent, and practical Christians is on our side, but that also the plainest and most ample testimonies of the inspired volume sufficiently attest the truth and propriety of what we plead for, as essential to the Scriptural unity and purity of the Christian Church, and this, we humbly presume, is what we should incessantly aim at. It would be strange, indeed, if, in contending earnestly for the faith once delivered to the saints, we should overlook those fruits of righteousness, that

manifest humility, piety, temperance, justice, and charity, without which faith itself is dead, being alone. We trust we have not so learned Christ; if so be we have been taught by him as the truth is in Jesus, we must have learned a very different lesson indeed. While we would, therefore, insist upon an entire conformity to the Scriptures in profession, that we might all believe and speak the same things, and thus be perfectly joined together in the same mind and in the same judgment, we would, with equal scrupulosity, insist upon and look for an entire conformity to them in practice, in all those whom we acknowledge as our brethren in Christ. "By their fruits ye shall know them." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Therefore whosoever heareth those sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand. Woe unto you scribes and Pharisees, hypocrites, for ye say and do not." We therefore conclude that to advocate unity alone, however desirable in itself, without at the same time purging the Church of apparently unsanctified characters, even of all that can not show their faith by their works, would be, at best, but a poor, superficial, skin-deep reformation. It is from such characters, then, as the proposed reformation, if carried into effect, would entirely deprive of a name and a place in the Church, that we have the greatest reason to apprehend a determined and obstinate opposition. And alas! there are very many of this description, and in many places, of considerable influence. But neither should this discourage us, when we consider the expressly-revealed will of God upon this point, Ezek. xliv: 6, 9, with Matt. xiii: 15, 17; 1 Cor. v: 6, 13, with many other scriptures. Nor, in the end, will the multitude of unsanctified professors which the proposed reformation would necessarily exclude, have any reason to

rejoice in the unfaithfulness of those that either through ignorance, or for filthy lucre sake, indulged them with a name and place in the Church of God. These unfaithful stewards, these now mistaken friends, will one day be considered by such as their most cruel and treacherous enemies. These, then, are our sentiments upon the entire subject of Church-reformation; call it latitudinarianism, or Puritanism, or what you please; and *this* is the reformation for which we plead. Thus, upon the whole, have we briefly attempted to point out those evils, and to prevent those mistakes which we earnestly desire to see obviated for the general peace, welfare, and prosperity of the Church of God. Our dear brethren, giving credit to our sincere and well-meant intention, will charitably excuse the imperfections of our humble performance, and by the assistance of their better judgment correct those mistakes, and supply those deficiencies which in a first attempt of this nature may have escaped our notice. We are sorry, in the mean time, to have felt a necessity of approaching so near the borders of controversy, by briefly attempting to answer objections which we plainly foresaw would, through mistake or prejudice, be made against our proceedings; controversy making no part of our intended plan. But such objections and surmises having already reached our ears from different quarters, we thought it necessary to attend to them, that, by so doing, we might not only prevent mistakes, but also save our friends the trouble of entering into verbal disputes in order to remove them, and thus prevent, as much as possible, that most unhappy of all practices sanctioned by the plausible pretense of zeal for the truth—religious controversy among professors. We would, therefore, humbly advise our friends to concur with us in our professed and sincere intention to avoid this evil practice. Let it suffice to put into the hands of such as desire information what we hereby publish for that purpose. If this, however, should not

satisfy, let them give in their objections in writing; we shall thankfully receive, and seriously consider, with all due attention, whatever comes before us in this way; but verbal controversy we absolutely refuse. Let none imagine that by so saying, we mean to dissuade Christians from affording all the assistance they can to each other as humble inquirers after truth. To decline this friendly office would be to refuse the performance of an important duty. But certainly there is a manifest difference between speaking the truth in love for the edification of our brethren, and attacking each other with a spirit of controversial hostility, to confute and prove each other wrong. We believe it is rare to find one instance of this kind of arguing that does not terminate in bitterness. Let us, therefore, cautiously avoid it. Our Lord says, Matt. xvii: 7: "Woe unto the world because of offenses." Scott, in his incomparable work lately published in this country, called his Family Bible, observes in his notes upon this place, "that our Lord here intends all these evils within the Church which prejudice men's minds against his religion, or any doctrines of it. The scandalous lives, horrible oppressions, cruelties, and iniquities of men called Christians; their divisions and bloody contentions; their idolatries and superstitions, are at this day the *great offenses* and *causes of stumbling* to Jews, Mohammedans, and pagans in all the four quarters of the globe, and they furnish infidels of every description with their most dangerous weapons against the truth. The acrimonious controversies agitated among those who agree in the principal doctrines of the Gospel, and their mutual contempt and revilings of each other, together with the extravagant notions and wicked practices found among them, form the grand prejudice in the minds of multitudes against evangelical religion, and harden the hearts of heretics, Pharisees, disguised infidels, and careless sinners against the truths of the Gospel. In

these and numberless other ways, it may be said: 'Woe unto the world because of offenses,' for the devil, the sower of these tares, makes use of them in deceiving the nations of the earth and in murdering the souls of men. In the present state of human nature, it must needs be that such offenses should intervene, and God has wise and righteous reasons for permitting them; yet we should consider it as the greatest of evils to be accessory to the destruction of souls; and an awful woe is denounced against every one whose delusions or crimes thus stumble men and set them against the only method of salvation." We conclude with an extract from the Boston Anthology, which, with too many of the same kind that might be adduced, furnish a mournful comment upon the text; we mean, upon the sorrowful subject of our woful divisions and corruptions. The following reply to the Rev. Mr. Cram, missionary from Massachusetts to the Senecas, was made by the principal chiefs and warriors of the six nations in council assembled at Buffalo creek, State of New York, in the presence of the agent of the United States for Indian affairs, in the summer of 1805. "I am come, brethren," said the missionary, "to enlighten your minds and to instruct you how to worship the Great Spirit agreeably to his will, and to preach to you the Gospel of his Son Jesus Christ. There is but one way to serve God, and if you do not embrace the right way, you can not be happy hereafter." To which they reply: "Brother, we understand that your religion is written in a book. You say that there is but one way to worship and serve the Great Spirit. If there be but one religion, why do you white people differ so much about it? Why not all agree as you can all read the book? Brother, we do not understand these things. We are told your religion was given to your forefathers; we, also, have a religion which was given to our forefathers; it teaches us to be *thankful* for all the favors we receive; to *love* one

another, and to be *united*. We never quarrel about religion. We are told you have been preaching to the white people in this place. Those people are our neighbors, we are acquainted with them. We will wait a little to see what effect your preaching has upon *them*. If we find it does them good, makes them *honest*, and *less* disposed to cheat Indians, we will then consider again of what you have said." Thus closed the conference. Alas, poor people! how do our divisions and corruptions stand in your way! What a pity that you find us not upon original ground, such as the apostles left the primitive Churches! Had we but exhibited to you their unity and charity; their humble, honest, and affectionate deportment toward each other and toward all men, you would not have had those evil and shameful things to object to our holy religion, and to prejudice your minds against it. But your conversion, it seems, awaits our reformation; awaits our return to primitive unity and love. To this may the God of mercy speedily restore us, both for your sakes and our own, that *his way* may be known upon earth, and his saving health among all nations. Let the people praise thee, O God; let all the people praise thee. Amen, and amen.

Amen of Chemung

This Declaration and Address contains what may be called the embryo, or the rudiments of a great and rapidly increasing community. It virtually contains the elements of a great movement of vital interest to every citizen of Christ's kingdom. The author of it and those who concurred with him in the views and positions developed in it, did not, indeed, could not, comprehend all its influence and bearings upon the

nominal and formal profession of what is grossly called "Protestant Christendom."

"The express precept" and the divinely "approved precedent," to which no man can rationally and religiously object, made greater inroads upon speculative doctrines, dogmata, and usages than even the author of it himself imagined.

Still the basis of an express precept, or of a divinely-sanctioned or approved precedent, must, in the supreme court of an enlightened understanding and an honest heart, be submitted to, and acquiesced in, as essential to the demands and commands of a reflecting and truly enlightened mind, and to the approval and acquiescence of every man's conscience in the sight of God.

The spiritual universe is, unquestionably superior, in all its elements, to the material and perishable; and quite as evident it is, that if the infraction of the laws of the material universe be followed with temporal and material pains and penalties, the infraction of the laws of the spiritual universe must be followed with spiritual pains and penalties paramount to all other pains and penalties. Hence the doctrine of eternal punishment, indicated in an everlasting and irremediable exile from the Divine presence, and in the endurance of an eternal punishment, without one ray of hope, in the ineffable cycles of eternity.

Responsibility is always in correspondence with the rank and dignity of every rational and moral agent. No redemption, on any terms, for fallen angels; no missionaries have ever been sent to *Hades*. There is but one Gospel in the universe, and its area is *all this world*. "Go you into *all the world* and announce the

Gospel to every creature;" to every human being; to Jew and Gentile, Barbarian, Scythian, bond and free. These include humanity in the aggregate.

We are happy to say, that in all our intercourse with the living "Christian world," we have never seen in print, nor heard from a human lip one objection, plausible in the least degree, to a single position contained in this "Declaration and Address." It, indeed, assumes the only plausible ground or basis of that union, communion, and co-operation, for which our Savior prayed, and for which all earnest Christians ever pray.

"United, we stand," is just as true in the kingdom of Christ, as it is in the kingdoms and states of this world; and quite as true is its antithesis, "Divided, we fall."

A family, a tribe, a kingdom, an empire can exist only on the same motto, on the same basis. Hence the sound Christian and the sound patriot alike inscribe upon their banners, "UNITED, WE STAND; DIVIDED, WE FALL."

But an union on a theory is now, and always has been, and will hereafter be, as a city founded on a sand-drift.

States, empires, kingdoms, Churches are equally founded on facts. There are, indeed, reasons underlying all facts, human or Divine. Absolutely contemplated, there are in all historic facts and premises anterior causes, culminating in positive volitions of a positive being, consummating in and by his own absolute will an end or object consentaneous with his own nature and perfection, whether good or bad. Hence, all *motion* is always the effect of *motive*, and this motive power is either good or bad, according to the mind, character, or volition of the agent or actor. Hence, again, all power

in the universe, *material or spiritual*, acts in perfect harmony with itself, with its own *primum mobile*.

Good and evil are naturally or necessarily active, propagating their own image and likeness on all creatures, agents, and agencies within the area of their respective spheres of action. Hence, *Satan*, THE ADVERSARY of God and man, is continually going abroad "seeking whom he may devour." And God, our Creator, through the mediation of his beloved Son, our Redeemer, is constantly beatifying man with his innumerable bounties and blessings, bestowed upon him, temporal, spiritual, and eternal.

Hence all God's ordinances are fountains of blessings to humanity. Man can not be perfectly happy in any condition without the knowledge and the acknowledgment of them. They are, one and all, fountains of righteousness, holiness, and happiness. In keeping of them, there is, therefore, necessarily a great, a rich, a glorious, an everlasting reward. There is a profound respect due to them, a profound honor in acknowledging them, and a profound happiness in keeping them.

The true characteristic of a standing or a falling Church is its zeal for, or its indifference as to the *positive institutions* or ordinances of the Gospel. It is a fact, and a startling fact to many, that all that is properly called *religion* or *religious*, is what is properly called the *positive ordinances* of the law and of the Gospel. So our most erudite writers on the law view this subject. Hence said they: "The first table of the decalogue teaches or enacts religion; the second morality." The first four have *God* for their subject and object; the last six have man, that is, humanity, for their subject

and object. All *true religion* in the Jewish age was found in the first table. All true humanity is found in the second table. The supremacy of God is effulgent in the first, the social equality of man in the second.

Father Campbell succeeded in forming and constituting two congregations on the principles indicated in his Declaration and Address, one at Cross-roads, in Washington county, some six miles northwest; another on Brush Run, some eight miles southwest of Washington, Pa.

The doctrine of weekly communion in the Lord's Supper was acknowledged and practiced in both. The incongruity of weekly communion with infant Church-membership became, to my mind, more and more apparent and irksome. Notwithstanding my great respect, and, indeed, reverence for his judgment and devotion, I could not but press upon his attention the incongruity of demanding an express precept or precedent for every positive Church ordinance, and yet practicing infant baptism, for which neither the one nor the other could be produced. My great respect and even reverence for his judgment alone held me in abeyance for some months. Finally, however, his prejudices gave way, and on my determination to be evangelically baptized, I thought it due to him to inform him of the fact. Therefore, when I decided to be evangelically baptized, on my way to invite Elder Matthias Luse, of the Redstone Baptist Association, to attend on the occasion, I informed Father Campbell of my purpose and of the time of its accomplishment. Accordingly, on June 2d, 1812, my father, mother, my sister Bryant, my wife, myself, James and Sarah Henon, in all seven persons, were baptized into the Christian faith.

I had stipulated with Elder Luse, prior to our baptism, that it should be *into the name* of the Father, etc., and not *in the name*, as was then, and as now is, usual among the regular Baptists. He rather hesitated at first, saying: "That it was usual among the Baptists to immerse *in the name*," etc. But on my insisting on it, he consented, saying: "He had no doubt as to the propriety of *into* the name, but it had not been so done in his Israel," the Redstone Baptist Association.

Baptism spread throughout our then infant communities with considerable rapidity. We did not then, nor for a considerable time afterward, unite with the Redstone or any other Baptist Association. But, of course, among our former brethren there was no little stir for some considerable time. The whole subject of baptism became a debatable question, at least "the subject and the mode." We were challenged again and again to discuss this subject, and encountered the Reverend M. Walker, of Ohio, and again the *Reverend* Mr. McCalla, of Kentucky, and, finally, the *Reverend* Dr. Rice, of Kentucky, on the *action*, *subject*, and *design* of baptism; also, on the character of spiritual influence, Lexington, November, 1843. In all these discussions Father Campbell took a very special interest, being consonant to one of his long-cherished ideas, that discussion, free, open, and public discussion, was in harmony with apostolic usage; referring to Paul, who disputed, or rather *reasoned* in the synagogue with the Jews in Athens, and daily in the school of one Tyrannus, for the space of two years, Acts xix: 10; and daily for three months in the synagogues of the Jews, Acts xix: 8, etc.

The Gospel is submitted to human reason, and chal-

lenges investigation. It inculcates a "*reasonable* service," and every Christian man is presumed to be always ready to present a *reason*, a good and relevant *reason*, of the hope which he cherishes. We have not believed cunningly-devised fables, but *palpable facts*, *precepts*, *and promises*, as well authenticated and as substantially documented as any facts and documents inscribed upon the pages of the best documented and most veritable history in the annals of the world. Hence, our foundation, when building on the express, intelligible, and well documented facts of holy writ, leaves not an ambiguity in our mind, not a lingering doubt as to our acceptability with the Author and the Founder of our faith, and hope in God our Father and in his beloved Son.

Even while a Presbyterian minister in the Synod of Ulster, Ireland, in his parochial visits, some four times a year to every family of his charge, he was not content with the mere catechumenical examinations prescribed by the Synod for family education in the doctrines of the Church, but, in addition to these, he insisted upon the daily reading and teaching of the inspired oracles, and especially in the religious instruction of their households, children and servants, and also the importance of memorizing a definite number of verses per day, and in the evening worship a rehearsal of them, which were again to be revised and rehearsed every Lord's day evening, and upon which they were to be interrogated on all matters of fact lying within the lessons repeated. Such was the uniform instruction enacted upon every householder and head of a family in his congregation, as essential to his bringing up his children and servants,

in what he considered "the nurture and admonition of the Lord." In all this he was precisely exact and methodical.

He never was entirely satisfied with the semi-annual or quarterly celebrations of the so-called sacraments; rather the celebration of the Lord's Supper, as he was wont to call it. He attempted sundry reforms, but was more or less prevented in all these by Synodical and Presbyterial interference and apathy.

This, indeed, along with a dyspeptic infirmity, for which his physician time and again recommended a protracted sea-voyage, became the occasion of his making a voyage to the United States, to which I persuaded him with much importunity, stating to him my purpose of seeing the New World as soon as I arrived at majority. We ultimately succeeded; in 1807 he set sail for the New World, and safely arrived in Philadelphia in some two months.

On his arrival he found the Synod of his own denomination in session in that city, from which, on presenting his testimonials from the Presbytery of Market Hill, he had an appointment to the Presbytery of Chartiers, in Western Pennsylvania. He accepted it, and located in Washington, Washington county.

He had been for some years advocating a reform in his own Presbytery, in the counties of Down and Armagh, in Ireland, and also in the Synods of Scotland, to which he had been commissioned A. D. 1806, to make some overtures of an union between the Burgher and anti-Burgher seceders.

He zealously advocated this measure in that assembly, in which, however, he was outvoted at the conclusion

of the session. This, together with a nervous dyspepsia of long standing, induced him to visit the United States; but, in the mean time, irresolute as to taking his family with him, he concluded to make a tour through the country before he would remove his family. He did so, and finally wrote for his family. An embargo, however, wholly unexpected, delayed their leaving. Meantime I prosecuted my studies in the University of Glasgow, until, in 1809, it was removed.

His "Declaration and Address" was being issued from the press on my arrival out, as before observed; its proofs from the press fell immediately into my hands. I read them with much care.

Having been somewhat posted in the ecclesiastical affairs in Scotland, I soon made the acquaintance of the prominent actors, to some of whom I had letters of introduction. I formed a very agreeable, indeed, a very happy acquaintance with Dr. Greville Ewing and Dr. Wardlaw, very prominent actors among the Scotch Independents, as well as with Dr. Moutre, Dr. Mitchell, and others of the Presbyterian faith. Professors Young and Jordan were my special friends and favorites in the university.

Anderson's Institution was completed in 1807 or in 1808. Its first course of lectures in natural science was delivered by Professor D. Ure; I had the pleasure to attend. He was an admirable lecturer, and delivered the most splendid lectures on galvanism I have ever heard. It was then, indeed, a new science, fresh from the mint of genius, and its attractions were neither few nor small. His lectures were emphatically *popular* lectures, and listened to with as much apparent atten-

tion and interest, by an immense assemblage of ladies and gentlemen, as I remember ever to have witnessed. The fabled philosopher's stone, that converted into gold whatever it touched, could hardly have excited more interest or awakened more attention than did Professor Ure's first course of lectures on galvanism, in November and December, A. D. 1808. These lectures still seem fresher in my memory than any other course of scientific lectures I heard in Scotland in those days. So much for *attention*.

The moral of this scene is now to me much more interesting than the scene itself. It is of superlative value in the class-room, and still more in the Church. To *command* attention, or to *will* attention, is a power which comparatively few ever achieve in the superlative degree. But it is a study, a science, and an art that ought to be superlatively interesting to every amateur of science and of learning, and which may, and ought to be studied with intense interest and effort by every student, and acquired and secured at any reasonable expense of labor, care, and pain.

Recollection is a beautiful word. It is, too, a most felicitous power. It is the gathering up of thoughts, words, and actions, and so placing them in rank and file as to move in any line which any emergency may demand. He is said to be the most eminent and successful general in the field of battle, who, in any emergency can, in the shortest time, command a given force of men to a given point.

This is not necessarily a faculty of the human mind. It is to be studied; it is to be acquired by repeated efforts, by many experiments, by generalizing, by in-

dividualizing, and associating with a given object, time, place, and circumstances.

To return, after this pleasing excursion to scenes and associations of half a century ago, we find Father Campbell's discussions with Synods and Presbyteries working like a little leaven in a large mass of dough. The outside public heard him gladly. They constituted a more impartial jury, and very generally heard him with much interest and candor. Their expressed conviction was that if the Bible came from God, and if God's own Spirit had inspired it, it must be perfect and complete, as all his other works were, for the purposes for which they were created.

He *could*, said they, and doubtless he *would*, speak intelligibly to man, fallen and alienated as he was, desiring to enlighten him and to reconcile him to himself with an intention to beatify and glorify him forever.

As for creeds of Synodical creation and enactment, they must, said they, be fallible, because their authors were not infallible, and strange if man could teach the will of God more intelligibly or more benevolently than God himself had done it.

Such utterances were not uncommon, and in the ratio of their agitation, the more thinking and unprejudiced lent a more willing ear, which ultimated in a withdrawal of a goodly number from their ranks, with an expressed desire to read more, to think more, and to judge more for themselves.

Had it not been that the doctrine of the necessity and importance of an *express precept*, or an *express precedent*, for all *positive Christian institutions* was more fully demonstrated, developed, and insisted upon on his

part, and could not be furnished for sundry acts and institutions, on their part, the influence of the cause which he plead would have much more permeated the great mass of professors of all the Protestant denominations. And still it must be confessed that there is not one *precept* for it, nor one *example* of it in the whole Christian Scriptures. Besides, the response of Philip the Evangelist to the Ethiopian officer to whom he was Providentially sent, should, it seems to me, forever settle the question.

"If you believe with all your hearts, you may be baptized." Now, as there is but "one Lord, one faith, one baptism," why, in the name of all reason, should we have two, one for *unbelieving* infants and one for *believing* adults? This is an anomaly unprecedented in the Christian Scriptures, indeed, in all holy writ. But this only by the way.

The public life of a Christian minister is not generally a life of thrilling incidents and bold adventures. The biographies of holy writ, even those of the highest and most illustrious men of God, are generally brief. How few the details of the life of Moses and Aaron, of Joshua, of David, and Solomon. How few the thrilling incidents in the lives of Isaiah, Jeremiah, Ezekiel, and Daniel! How few pages would contain all that is written and all that is known of Peter and Paul, of James and John, indeed, of the whole twelve apostles?

[We here insert from another pen a communication received from Brother Dr. Archibald Campbell, who is more conversant with a certain period of Father Campbell's life and labors than ourself.]

Upon the basis as set forth in his Declaration and Address, Thomas Campbell, in the year 1810, constituted two Christian congregations, both within the limits of Washington county, Pennsylvania. These congregations, for the space of some five years, received the greater portion of his pastoral labors, assisted for a part of the time by Elder James Foster, who, for some time previous had, under his superintendence, been devoting his time and attention to the study of the holy Scriptures, with reference to the ministry of the word.

The greater portion of the members composing these congregations had been in communion with different branches of the Presbyterian denomination, from which they thought proper to secede and plant themselves upon the more Scriptural basis of prophets and apostles, Jesus, the Christ, being the chief corner-stone. To disentangle the truth from the traditions of their former spiritual leaders was, however, the work of time. To clear away the rubbish of tradition and bring to light this Foundation-stone, was just the work to which they had pledged themselves. To disabuse their minds of these traditions was, however, no easy task; nor did all who thus set out in quest of the old paths succeed in finding them. The failures, however, were indeed but few; and these few, had they had the singleness of mind and heart that had characterized the great majority in their researches for the pure word of the Lord, would

ere long have found themselves standing firmly upon the Corner-stone laid by the apostles in Zion. Himself having long felt and lamented the consequences of these traditions in dividing the people of God, Elder Thomas Campbell, under the influence of that love which hopeth all things and beareth all things, labored most earnestly and faithfully with those who had assumed to take the Scriptures alone as the original platform of the faith and doctrine of the Christian Church; for he was fully aware that all who had taken the ground could not yet see that many of their views of the ordinances and the doctrine of the New Testament must be abandoned as unscriptural, and that some of those who had taken this high ground would no longer maintain it when they found their long-cherished opinions endangered by it. In other words, that there would be those who would assume this high ground that yet could not distinguish between faith and opinion, and who would insist that matters of mere opinion were, indeed, matters of Christian faith.

During the period of his pastoral care over these congregations, he found that they not only maintained the unity of the faith in the bond of peace, but that there was a remarkable agreement in opinion touching matters of doctrine, discipline, and the whole organization of the Christian Church; indeed, a much greater unity of opinion on these matters than he had found among Churches whose creeds touched upon all these matters.

Elder Thomas Campbell having thus fully tested the Scriptural validity of the ground he had taken, and having now seen its practical operations to be all that could be desired in making the Christian Church the

pillar and support of the truth, determined henceforth to plead its claims against all those innovations of men in the form of creeds, for the faith and government of the Church. But in thus resolving, it was not without first having fully counted the cost.

He looked, therefore, for no earthly reward. The world, he knew, would love its own too well to see anything better that Heaven might have in reserve for it. And the Church was so secularized as to be pleased with what had taken away the offense of the cross. He therefore resolved that in the spirit of the truth he would advocate its cause without money and without price.

In pursuance of this grand purpose, he, in the autumn of 1813, removed to Guernsey county, Ohio, within some two miles of Cambridge, the county-seat, where, in connection with his farming operations, he opened an English mercantile academy. And here, in a series of weekly addresses upon the Christian institution, he endeavored to set forth the wisdom and grace of the Divine love as displayed in the Gospel for saving men.

Finding, however, the religious mind of that community strongly attached to their respective Church establishments, he labored with but little apparent success. Thinking it therefore inexpedient to continue his efforts longer in that field of labor, after some two years, in the autumn of 1815, he removed his family to the city of Pittsburgh, and in compliance with the desire of a few Christian friends, was induced to constitute a worshiping congregation upon the foundation of the apostles and prophets. Here also he opened a mercantile academy, in which building the disciples met on

the first day of the week to break the loaf. This congregation, though not remarkable for its numerical increase, became very intelligent in the Scriptures, and grew also in grace as well as in knowledge.

His method of instruction, whether it pertained to matters of literature, science, or religion, was well calculated to impart a thorough knowledge of the subject, and his style of address was always remarkably free from the theological technicalities of the age while speaking on the subject of the Christian religion. Nor did any religious teacher, seeing, as he did, the errors of religious parties, inveigh less against them as parties, than did Father Campbell. While he had no sympathy with them on account of their religious formularies of worship, he had a high regard for all, irrespective of party, who gave evidence of the fear of the Lord and of a desire to do his will. None, indeed, was further from the religious intolerance of the bigot than he. He had much of that charity which hopeth all things and which beareth all things, but most uncompromising of the truth when sought to be set aside on the ground of expediency. Expediency with him could never contravene the Divine law. None had a higher appreciation of the Divine word, or of moral worth and excellence. Character rather than wealth or high birth commanded his respect. Hence, he never flattered either, on account of the possession of either. His conversation and deportment always tended to make the bad ashamed of their evil ways, and the good desirous of being better. With the humblest views of his own attainments of moral excellence, he was regarded by all who truly knew him as a model character. None,

indeed, of any appreciative sense of character could approach him without profound respect, nor could any such feel free to trifle in his presence.

The proper improvement of time and means was always with him a matter of serious concern; and when a course of action was once decided upon, his whole bent of mind impelled him, without diversion, in the line of its execution. It was this feeling of being more useful that not unfrequently induced him to leave his present field of labor for one promising more fruitfulness.

Accordingly, in the fall of 1817, he removed to Kentucky, in quest of such a field. Having landed at Newport, opposite Cincinnati, he left his family there for a few months, with the view of exploring the border counties on the Ohio with reference to the religious condition of Western society. The Baptists, he found, were the most numerous, not only in these counties, but, as he had learned, throughout the State. He found them a free, candid, and hospitable people, of liberal religious views, but not well read in the Scriptures. This latter defect he found to have been owing to a kind of preaching that addressed itself to the feelings rather than to the understanding. And as to the religious training of their families, it had scarcely a nominal existence. Whatever may have been good and Christian in the example of the parents, was about the sum total of the moral and religious training of the children; and for a happy devotional frame of feeling, the lack of which they had often to lament, they looked to the ministry of their preachers to have it restored. And hence their religious enjoyment was mostly fitful and

evaneseent, with long intervals of eoldness, from whieh their use of the Bible had no power to deliver them. Such he found to be the religious phases of Western soeiety among the Baptists.

With his high appreciation of the Divine word, Father Campbell eould not but feel his spirit greatly stirred within him upon beholding that living and effectual word, so powerful to save, sanetify, and beatify the wretehed sons of men, lying upon their tables a dead letter, its owner deprived of its eheering, soul-animating, life-restoring light, looking into the dark abyss of his own wayward feelings, if perehance he may elieit from them a ray of light to guide his bewildered mind into the paths of life and peaee. But it was not till he had heard some of their great preachers hold forth to the people, that he was made to feel the power of that ageney whieh had thus molded the religious mind of that community.

Deelamatory in their style, their strongest appeals were made to the feelings of the people. If not mighty in the Seriptures, they were eloquent in tears over the sufferings of a Savior, upon whose eharaeter they had thrown but little light, and not less eloquent on the torments of the finally impenitent. And with respeet to the eomfort and eonfirmation of the brethren, they had only to stir up their feelings to the hight of that joy whieh they onee had when they first experieneed religion.

To meet the wants of a eommunity thus religiously taught, it was neeessary to teaeh them how to read and study the Bible. And this being done, then to eall their attention to the Gospel facts of the New

Testament with which they had now become somewhat familiar.

Such was Father Campbell's method of teaching the holy Scriptures and presenting the Gospel. Having about this time visited Burlington, the county-seat of Boone, he found it to contain an industrious and enterprising population of some three hundred inhabitants, who had a few years previously reclaimed it from the dominion of the forest. Pleased with the generous and hospitable character of its citizens, and finding it an eligible location for an English classical seminary, he, at the solicitation of the leading citizens of the place, who were anxious for an institution of learning, concluded to remove his family thither and take charge of the academy, in their new edifice, as soon as completed. There having been at this time no church edifice in the town, as soon as his academy was opened, he commenced a series of lectures upon the holy Scriptures, the object of which was to develop the genius and design of the Christian institution or Gospel scheme, in which was exhibited the wisdom and love of God for the redemption of perishing humanity.

These weekly addresses were well attended by all classes of the community. The majority of the citizens were either Baptists by profession or in sentiment. Unaccustomed as they were to religious addresses that had for their object to enlighten the understanding rather than move the passions, the Baptists found in the lectures of Father Campbell but little to cherish their notions of heart-religion, of getting religion by some immediate, indefinable operation upon the feelings, which left the understanding intact. Their honest conviction

doubtless was, that the Bible taught the idea that men are irresistibly drawn by the Father to the Son, through the direct impart of the Spirit on the heart, by which they are made to feel the saving power of the Son *nolens volens;* predicating this notion of conversion upon an isolated view of an utterance of the Savior when he said to the Jews, "No man can come to me unless the Father who sent me draw him,"—a view which obviously perverts the meaning given to the passage by Christ himself; for he defines the drawing to be the teaching of the Divine word: "And they shall all be taught of God."

This view of conversion Father Campbell regarded to be the great barrier in the way of a rational and Scriptural understanding of the Gospel; and that instead of regarding the Gospel as the power of God for salvation, this view of conversion made it a dead letter. Without inveighing directly against this popular error, so pernicious in its tendencies, Father Campbell endeavored to show, in his lectures, that the Gospel was a most rational and gracious scheme, setting forth the Divine philanthropy, whose object was to persuade fallen, ruined man to give up his rebellion and be reconciled to God through his Son, the gift of the Father's love for the salvation of a perishing world; that we must learn to read and study the Bible as a revelation from Heaven if we would know anything truly of the character of God or of man, to whom he has made this revelation of himself, and that with a special view that fallen, rebellious man, the object of God's compassionate love, might perceive his Divine compassion and be persuaded thereby to give up his hostility to the Divine govern-

ment, and accept of the offered terms of reconciliation; and that if he close not in with the offered mercy, it is because his rebellion is as willful as it is sinful. We have thus presented to the reader a very brief and imperfect sketch of Father Campbell's manner of attacking the great error of those times, not only among the Baptists, but indeed among all the orthodox denominations.

While he resided in Kentucky, a period of some three years, he made a few preaching excursions into the State of Indiana. The various religious parties he found were better represented by society there than in Kentucky. This diversity of religious views required but little change in the character of his religious addresses. The burden of his discourses was to show that the moral and religious condition of society was far from being what the Gospel contemplated; that it could not be better under the reign of division and strife among religionists; that its tendency was ever to deteriorate the morals of professors; that these divisions provoked jealousies, envyings, and willful misrepresentations and calumniations of one another on account of a religion that inculcated peace and good-will among men, and which was to be known of the world by the love which its professors should show to each other.

To a people who were in love with their respective ecclesiastic establishments, Father Campbell's lectures would be anything but popular. His manner was, however, respectful and conciliatory, avoiding as much as possible that polemic and belligerent style so apt to offend and challenge angry debate. Indeed, so evidently Scriptural and evangelical were his positions that but

few, if any even, with a tolerable respect for the inspired word, or for the grave and dignified manner of its defense as was exhibited by the speaker on these occasions, would venture to risk the consequences of an open and direct attack upon the positions thus submitted. On the contrary, indeed, not a few of those who were committed in behalf of these schisms were candid enough to admit that Father Campbell's positions were right in the abstract, and that upon them all Christians may ultimately unite as a common platform; "But," said they, "we are not yet prepared to act upon them; they are too far in advance of our attainments."

Having now, for some three years, sought and labored for congenial Christian society in the Southwest without finding it, Father Campbell again determined to seek such society elsewhere. About this time his son Alexander, who was engaged in teaching a classical seminary on Buffalo Creek, Brooke county, Virginia, expressed to his father, by letter, his desire that he would return to Western Virginia and assist him in his educational labors, where he could also enjoy that Christian society which he had failed to find in the West. Accordingly, in the autumn of 1819, he removed his family to Washington county, Pennsylvania, the former field of his evangelical labors, within a few miles of his son's residence, and in the vicinity of one of the first two congregations of the current reformation which he had planted some ten years previously. In connection with his duties as assistant in the classical department of Buffalo Seminary, he resumed the pastoral care of the Brush Run congregation, in the vicinity of which he now resided.

After an absence of some ten years, Father Campbell

found, upon his return to Washington county, that but little effort had been made to advance the cause of that religious reformation which he had inaugurated in the year 1810, upon the basis of his Declaration and Address before the Washington Christian Association.

Besides the two congregations which he had constituted in 1810, but some four congregations had been added. Of these two had been formed in Brooke county, Virginia, one in Harrison county, Ohio, and one in Guernsey county, Ohio; so that at the beginning of the year 1820 their numerical strength in all could not much have exceeded two hundred members. The two congregations in Brooke county were established chiefly by the ministerial labors of his son Alexander Campbell, who, about the year 1816, visited the cities of Philadelphia and New York, in the character of a Baptist minister, to raise funds for the erection of a church edifice in the town of Wellsburgh. The other congregation was organized, and, for some time, met in his own house. Prior to the formation of these two Churches, Father Campbell and his son Alexander, during the years of 1811, 1812, 1813, and 1814, had been occasionally making preaching excursions into the counties of Jefferson, Belmont, and Harrison, Ohio; and up into Western Pennsylvania, as far as the foot of the Laurel Ridge, into the counties of Westmoreland and Fayette. In those days meeting-houses were but few in those sections of the country, and, therefore, their addresses to the people were mostly delivered in their barns and forests, where often vast crowds assembled to hear the word. Much of the good seed of the word was, during this period, thus sown broadcast among the people. The

two congregations of Harrison and Guernsey counties were a portion of the fruit of their labors in that region. They found also many excellent brethren in the above-named counties of Pennsylvania, in connection with the Baptists. And about the year 1815 a union of these six congregations, upon the inspired word alone, was proposed and effected between them and the Baptists during one of the sessions of the Redstone Baptist Association in Western Pennsylvania.

The union on principle was, however, neither so cordial nor so general as could have been desired. Not a few of the Baptists of that Association were yet enslaved to the authority of creeds and Church standards of orthodoxy. The disaffection, however, was much more among the preachers than the people. Most of the latter, indeed, gladly heard the word; while not a few of the former manifested not a little of the leaven of jealousy and envy toward those who were eloquent and mighty in the defense and advocacy of the Divine word alone as the proper standard of the Christian Church in all matters of faith, doctrine, and practice.

This disaffection was not a little aggravated by a discourse delivered before this Association at its next session after the union. Alexander Campbell was appointed to deliver the opening discourse of said session, in 1816. This discourse, known now as his Sermon on the Law, gave great offense to a number of their preachers. Measured by their standard, the Philadelphia Confession of Faith, it was anything but orthodox—wholly inconsistent with their preconceived notions both of the Law and the Gospel. As this sermon has since been given to the readers of the *Millennial Harbinger*,

we shall not notice the line of argument adopted by the speaker to show that Christians are not under the law of Moses; or, that we are convinced or convicted of sin, converted and saved by the Gospel, and thereby furnished for all good works, without the need of a legal religion primarily and exclusively instituted for the natural seed of Abraham, and which never did, nor never could, justify any who worshiped under it. This view of the law gave great offense to some two or three of the preachers; who, however, never attempted to meet in fair and open discourse the merits of the argument. But to men aspiring to clerical pre-eminence, the thought or feeling of defeat could not be anything other than mortifying. And who can set bounds to the hostile attacks of mortified pride and envy. Messrs. Brownfield, Fry, and a few other malcontents were unwearied in their opposition to Father Campbell and son, because of their uncompromising opposition to the idol of that faction, of which these men were the leaders.

Year after year, before this Association, they were indicted by a self-constituted ecclesiastical court, on the charge of heterodoxy, and made to answer to the indictment. Contrary to all righteous law, they were repeatedly placed in jeopardy for the same offense, the accused having shown in the previous trial that the charge of heresy, on the ground of rejecting the Philadelphia Confession of Faith, was a *non sequitur*, and accordingly had been acquitted by the jurors; but as the jurors in the case were not unanimous, this self-constituted court demanded another trial. In a subsequent trial their hope seemed to be that if they could not sustain the charge of heresy, they could, in the mean

Red Stone Baptist

time, tamper with the prejudices and weaknesses of brethren under their influences, and thereby lessen the unanimity of the Churches in favor of the defendants in the case, and increase the chances of success in their ultimate excommunication from the Baptist communion. At no subsequent trial had they any new charge to prefer against the defendants, but by the arts of intimidation and misrepresentation, they now hoped to be able to gain a majority of votes in favor of their excommunication. Father Campbell and son foreseeing their unhallowed purpose, and the iniquitous means in use to accomplish it, withdrew their connection from the Redstone Baptist Association, and united themselves with the Mahoning Baptist Association, which had its session shortly before that of the Redstone Baptist Association, and by this step frustrated the preconcerted measures of the latter for the excommunication of Father Campbell and son, with the six congregations of the same faith and order, from the fellowship and communion of the regular Baptists.

The Redstone Baptist Association having shortly after met in convention, what must have been their surprise and mortification upon receiving a letter from Father Campbell and son, in the name of the congregations whom they had formerly represented as a constituent part of that said Association, informing said body that said congregations were to be regarded as no longer in connection with them, they having recently united in Church-fellowship with the Mahoning Baptist Association, on the Western Reserve, with which they now stand in Christian Church-fellowship. The Mahoning Baptist Association being much more enlight-

ened and liberal in their views of the truth, cordially received Father Campbell, with the other delegates of said Churches who accompanied him, into Church-fellowship upon the New Testament platform alone. This new connection with the Baptists was desirable on several accounts. It gave a ready access to the families and congregations of the most intelligent portion of religious society in that region of country. Most of the ministers and congregations composing this Association had but little respect for the authority of human creeds as terms of Christian or Church-fellowship; hence they had but little sympathy with those ministers, Churches, and Associations whose misguided zeal had made such instruments tests of orthodoxy and terms of Church-fellowship. Not a few of these Churches, in after years, when taught the institutions of the Lord more perfectly, became identified with the disciples. After the aforesaid union of the disciples with this Association, its progress was evidently toward a radical reformation in principle and practice. It assumed every year less the form of an ecclesiastical body met to legislate for the Churches under its care, and to determine the faith and standing of these Churches. As the faith and order of the primitive Churches were better understood, the preaching brethren felt more like urging the claims of the Divine love as set forth in the Gospel for the salvation of sinners, than of legislating for the Christian Churches; a work which they now began to see had been fully and infallibly done by those prime ministers of Christ, the apostles, whom he had placed upon twelve thrones to give laws to his people; and that instead of instituting a court of inquiry for ascertaining

the standing of Churches as to faith or orthodoxy, they could much better employ the time "in teaching and exhorting the brethren to love and good works," and "to examine themselves whether they were in the faith."

Father Campbell during this period made several preaching tours through that region, and did much in edifying and confirming the brethren in the faith and order of the apostlic Churches. After a few years every vestige of a regular Baptist association had worn off these annual meetings. They were now called "*Big meetings.*" Vast crowds assembled daily, for some three or four days. Many congregations, scattered over an area of some one hundred and fifty miles square, were represented at these meetings. The order of exercises was, first to receive the reports of the delegates with respect to the numerical strength and order of Christian worship of each congregation, and the things that were wanting; after which, the exercises consisted of songs of praise, prayer, preaching, teaching, and concluded with a series of exhortations from a few of the elders. During these meetings numbers frequently came forward and confessed the Lord. And such at present is the character of these annual assemblages of the brethren wherever held throughout the States.

The reader can not but perceive in this brief narrative of the progress of truth, its mighty power when received by men of honest minds, not only to deliver them from the dominion of error, but also to impart to the mind and heart a peace and joy which is peculiarly the fruit of the pure word of the Lord as it was preached and taught by his apostles. Father Campbell, upon every

such exhibition of its power, felt himself but the more assured of the correctness of his positions, and was but the more convinced of the futility and folly of preaching any other Gospel, or teaching any other doctrine to save and beatify men than that which was plainly preached and taught by the holy apostles. Nor did any one more sincerely regret than did Father Campbell, the substitution of theological systems and religious philosophies for the living and effectual word of the Gospel, in its gracious and glorious facts, so clearly and forcibly set forth by the preaching and teaching of the holy Twelve. Himself misguided by his religious teachers, he was made to feel the bewildering influence of such religious speculations during the early period of his ministry. Year after year had he spent in reading and critically examining the best and most orthodox works of the age, in search after the truth that saves and beatifies its possessor.

How diverse soever the conclusions of their authors, they all laid their premises upon proof-texts drawn from the Bible; and if the premises were made up of the Scriptures, and the reasoning fair, the conclusion must be in accordance with Divine truth. And, hence, every religious system thus based upon the Bible, was a proper foundation for the true Church of Christ. But Father Campbell finally came to another logical conclusion, that if Scriptural deductions were the proper material for the foundation of the Christian Church, then the existence of sectional Churches are all right, they being all Scriptural. This was to him indeed a startling conclusion. But this conclusion was inadmissible; it proved too much; it would justify divisions in the

Christian Church. But the apostles most pointedly condemn all such divisions as schisms in the spiritual body of Christ, and the founders of them as *carnal men*, who have not the spirit of Christ; he concluded, therefore, that there must be some flaw in the premises. He therefore re-examined the premises, and asked the question: Are deductions from isolated passages of the holy Scriptures the contextual and proper meaning of those passages? They can not be; for all heresies have been thus originated and propagated. The true contextual meaning of the passage has been overlooked or disregarded and perverted, so as to teach error rather than the truth taught by the context. Again, it was asked: Are deductions fair and legitimate though they be the material which the Head of the Church has made the foundation of his Church? A careful and devout reading and study of the holy Scriptures led Father Campbell to a very different conclusion. As there is but one mystical body or Church of Christ, it must have its own appropriate foundation. Father Campbell, in quest of this foundation, abandoned as hopeless all those theological works which had for years been his daily study in connection with the Bible. He now reads and examines the Bible alone, to the rejection of all uninspired writings. His search ere long is crowned with success. A person, yes, a person, and not a theory or system of doctrine, is the one only and true foundation of that Church against which neither earth nor Hades shall prevail. But it was from no Scriptural inference that he had arrived at this great truth. The question was forever settled by a plain and positive declaration: "Thou art the Christ, the Son of the living

God," said Peter. "Blessed art thou, Peter, for upon this rock I will build my Church," said Christ. Paul, a wise master-builder, like Peter, also laid this foundation. Other foundation, said he, can no man lay than that which is laid, which is Jesus, the Christ. For the confirmation, peace, and joy of believers, Father Campbell was wont to represent the members of Christ's body as the living stones of a great spiritual temple, all rejoicing in the one spirit, having the one hope, the one Lord, the one faith, the one baptism, and the one God and Father of all.

With the discovery of this grand fundamental truth of the Christian Church and institution, Father Campbell closed forever his readings of religious controversies. The Bible thenceforth, with him, was the book to which he bowed with a most devout and reverential spirit, and most heartily vowed exclusive allegiance to the teachings of Moses and Christ, of apostles and prophets.

In the autumn of 1827 Father Campbell visited the principal congregations on the Western Reserve in company with his youngest son, A. W. Campbell. For some two months they labored among them in word and doctrine. The brethren were edified and comforted, and walking in the fear of the Lord, were multiplied. This was the first public effort of his son, A. W. Campbell, in preaching and teaching.

In the autumn of 1828, they also made a preaching excursion as far as Somerset county, Pennsylvania; visited a few Churches on the way in the counties of Washington, Fayette, and Westmoreland. Found also a small Church in the town of Somerset, mostly composed of sisters, who were remarkable for their intelli-

gence and zeal in the Gospel. During their stay of some three weeks, some thirty of the most intelligent of its citizens, most of the members of the bar, a physician and other literary gentlemen, became obedient to the faith. The town was indeed remarkable for the general intelligence, candor, and urbanity of its citizens, and were unusually free from that strong religious prejudice that always opposes what is not in accordance with one's own Church. Hence the readiness with which they received the Gospel.

In the autumn of 1827, Father Campbell, accompanied by his son Archibald, made a tour through the Western Reserve, in Ohio. They fell into the company of Brother Walter Scott, who was then on a tour in Northern Ohio. During this tour Brother Walter Scott labored very effectively in giving special emphasis to *the design of Christian baptism.* Till then it had not been practically and effectively presented to the public.

In my discussion with Dr. W. L. McCalla, A. D. 1823, *the design* of baptism was formally submitted, but my opponent paid little or no attention to it, and therefore it was not formally debated. He, no doubt, perceived that it would be fatal to his assumption.

Infants were not actual sinners, and therefore could not be baptized "*for the remission of sins.*" They could neither confess nor receive pardon *for sins;* they had committed none. This so perplexed him that he made no direct response. He, doubtless, saw its bearings upon his theory of infant baptism, and therefore ingeniously waived the discussion of the design of infant baptism, John's baptism, or of Christian baptism.

LETTERS OF THOMAS CAMPBELL.

PREFACE TO THE FOLLOWING LETTERS.

We present to the inquisitive reader a few letters of Father Campbell's correspondence, from which the considerate and reflecting reader may form a more satisfactory appreciation of his character, and the general bent and tendencies of his mind and affections, than from any mere statements or elaborate portraits which we could present.

These letters were the spontaneous effusions of his heart, and are demonstrative of the manner of spirit which he possessed, and the interest which he felt, and which he took, in their edification and happiness.

We learn more of what the Gospel is in its influence, or in its effects upon those who had cordially embraced it, from the letters of the apostles to the individuals and to the Churches or communities which they addressed, and which constitute so large a portion of what we call the Christian Scriptures, than we could from all the theories or doctrines of modern or ancient Christendom, called orthodox or heterodox. There is no book in the libraries of earth so suggestive, so authoritative, and so

satisfactory to a spiritual appetite and taste, as the Heaven-inspired effusions of the holy apostles and evangelists of the Lord Jesus Christ. They are more effectual and influential in forming character—in civilizing, elevating, and aggrandizing humanity, than all the libraries of earth—than all the instrumentalities furnished by all the sages, from Plato, Socrates, and Zeno, down to the most refined and sublimated sages and philosophers now canonized by the living world. How truthfully, and pertinently, and happily expressed is the encomium, "All Scripture given by inspiration of God is profitable for teaching, for reproof, for instruction in righteousness, that the man of God may be perfect and duly furnished for every good word and work."

The character of every man must stand or fall according to his appreciation, his practical appreciation, of these Heaven-inspired documents. The following letters are not merely declarative of the character of the subject of this memoir, but will, we doubt not, be more or less influential in directing the thoughts and volitions of every candid and inquisitive reader. With this intent we publish them, believing, moreover, that they will place the writer of them in a proper and truthful attitude before the reader.

LETTER I.

Conjugal affection is the root and reason of all *human* affection. The maternal, the paternal, and the fraternal affections are but offshoots from conjugal affection. The following letters, while they report many interesting facts and events in sundry fields of the evangelical labors of Elder Campbell, do also place his character—domestic and public—in its true port and bearing.

We, in this case, violate a law of etiquette in certain circles, by placing the *maternal* before the *paternal.* But we think, honestly think, and candidly express it, that the whole destiny of the world is more, much more, in the hands of the mothers than in the hands of the fathers of this present living, plodding, acting generation.

But we do not wish to appear in the attitude of presenting mere proofs of paternal or conjugal affection, but of a faithful and laborious minister of the grand Hero of man's spiritual and eternal redemption, to which office and work he had consecrated a long and laborious life.

A Christian minister's life is, if it be as it should be, a high and a holy calling, paramount to any calling in the whole area of humanity.

BAZETTA, OHIO, June 9th, 1828.

MRS. JANE CAMPBELL:

My Beloved Wife—Nothing could reconcile me to this long and indefinite absence from you and our beloved children and grandchildren, but the work in which I am engaged. I can truly say it is the work of the Lord; from the matter

of it, the manner of it, the success of it, and from the outrageous opposition everywhere manifested against it; and also from the Divine countenance and support which I experience in the performance of the duties in which I am daily engaged, both in public and in private: not only as it respects liberty of speech, confidence in God, courage to meet and encounter all manner of opposition, but also as it respects bodily health under long and loud speaking, and prolonged conversations to very late hours; also going into the water to baptize when highly heated and much exhausted with long speaking. For instance, yesterday evening, after speaking about three hours to a very large assembly met in a large open barn, I went out immediately into the water at a little distance, and spoke and baptized a man and his wife. Thence, about an hour afterward, went to an evening meeting; read, and sang, and talked, and prayed till ten o'clock; sat up an hour afterward, took supper and went to bed. Slept about seven hours; got up this morning quite refreshed and vigorous, and walked back a mile and a half to my present lodging, where I am now writing this letter to you.

I am to preach this evening, and baptize at least two, who gave themselves up for baptism at our evening meeting last night; and from what I have heard to-day, there will be some more baptized with them. I have here baptized six already; three of them boys from eleven to thirteen years old.

I am to preach sixteen miles north of this to-morrow at four o'clock, P. M., where I hope to baptize several others. I thence return east to Hubbard, where I intend to preach next Lord's day. Thence east to Sharon, where Brethren Scott and Bentley are to meet me at a yearly meeting of ministers, all, as I understand, in the opposition. Our intention is to bring them over, if we can; but if not, to oppose them openly.

Thus you have a brief specimen of my travels. I feel much stronger to speak, and to bear any kind of fatigue, than

when I left home; and if there were ten more to aid the four or five of us who are at present engaged in this good work, with all the zeal and ability they could possess, they would not be sufficient to meet the demands of the public, or to occupy the ground that lies open before us. The harvest truly appears by far too great for the laborers; and the success, I must say, appears fully adequate to the labors, all things considered.

I never witnessed such a stir, such an inquiry, such a yielding to the eviction of truth. The young persons I baptized yesterday were so affected they could scarcely support themselves—all sobbing and in tears; and there would have been many more had not the demon of opposition interposed.

A Brother Woodsworth, minister of the Church, who preached in the forenoon, got up and publicly opposed what I had been endeavoring to inculcate, when several others were on the point of offering themselves for baptism; which had the unhappy tendency to confuse and intimidate them for the present.

He made a mournful outcry that he was grievously hurt with my discourse, without being able to specify a single error; but merely that I had not preached some other things along with what I had preached; and, therefore, endeavored to make the people believe that I did not hold them.

There being no time for controversy, (nor, indeed, anything to controvert,) I dismissed the people and repaired to the water. The result was, that upon coming out, he was told that the Church could no longer receive his labors. So he took horse and started off, and I saw him no more.

There are of this Church a good number of the old members, who, with thirty who have been baptized by us reformers, wish me to constitute them into a new Church, upon Gospel principles, before I leave this place; which I shall probably do. Thus you see, my dear, how the work goes on in the midst of all opposition. The opposers are manifestly killing

themselves, as poor Woodsworth has done. I am just told that there were two other ministers of the Bible Christian seet present at my discourses yesterday and the day before; one of whom, from what I hear, I expect to baptize to-morrow or next day.

Now, beloved, what shall we say to these things? I long to be with you for our mutual comfort; but ean I, from any private eonsideration, withdraw from a work for whieh the Lord has been preparing me for more than twenty years; and for whieh, I presume, I was brought to this eountry: and you and our family graeiously preserved in my absenee; and for whieh I believe they are preserved to this day. Far be it from us to prove so ungrateful! I am persuaded you eould not desire it; and yet I know you ean not feel happy at the thought of my almost eontinual absence; nor, indeed, can I. In the mean time, however, let us eheerfully submit to the privation. We have a very kind and gracious heavenly Father, and a most mereiful and gracious Redeemer, who sympathizes with his beloved people, and who has all power in heaven and earth in his hand; whose gracious approbation of "Well done, good and faithful servants" will more than compensate for all the difficulties and privations we may or ean endure for his sake and his Gospel.

May he eontinue to support and strengthen us by his good word and Spirit; and to him be all the glory and praise. Amen!

Farewell, beloved; remember me most affeetionately to all our dear ehildren and grandehildren.

Your ever affeetionate husband,

THOMAS CAMPBELL.

LETTER II.

THE COMMENCEMENT OF THE CHRISTIAN KINGDOM.

This is an event in the drama of the universe to which all Christian eyes should look with concentrated attention and interest. It is a topic which I never heard discussed in a Roman or Protestant pulpit in Europe or America, antedating anno Domini 1820. Nor was it then a decided question, but a question *sub judice.* It was, however, formally put on my file in 1823; and even then suffered to lie for some time without a full appreciation of its intrinsic value and importance. The following letter indicates that at its date it had made considerable progress.

MAYSVILLE, Saturday, April —, 1830.

MRS. JANE CAMPBELL:

Beloved Wife—After two weeks' absence I have just returned to this place, during which time I have been busily engaged, night and day, preaching and teaching, so that I could scarcely find time to write a letter on business to son Alexander. I have been cordially and kindly received in all places, and well provided for, both with horses and company, so that I have not been left even to travel alone. My health also has continued to improve; so that I both look and feel much better than when I left home. Blessed be God for all his kindness. I hope, beloved, that you are enjoying like precious blessings with our dear children; my only felt privation at present is my absence from you and them. But this can not be obviated while I continue to be actively engaged in the work of reformation.

Just as I had finished the above sentence I was called away to preach. After occupying two hours in public, and having dined, I return to inform you of the kind, interesting attention with which I am everywhere received, and the expressed anxiety of the people to obtain appointments for their respective neighborhoods. So that I am kept going night and day the most of my time.

But what of all this? If God be not glorified, and man edified, there is no cause for rejoicing. Therefore, my beloved, join with me in your morning and evening supplications, praying that my labors may be blessed to the conversion of sinners, and to the edification of saints; and that the ancient Gospel may have free course, and be glorified in the prostration of all error and sectarianism.

Beloved spouse and sister in Christ, it has pleased our Divine Savior to call me by his grace, to the knowledge of his precious Gospel, and to public usefulness by the preaching of it; which necessarily deprives me of the pleasure of your company, and you of mine. But he is infinitely glorious; and we are infinitely indebted to him, for whose sake we should cheerfully submit to this privation, hoping for the heavenly reward.

I preached last night, after supper, to a full and respectable assembly; and now, after a refreshing night's sleep, have breakfasted. I hope to finish this without further interruption, as I wish you, beloved, to understand precisely the reformation for which we are contending. It is neither less nor more than *the faith* and *law* of Christ once delivered to the saints, which the primitive Christians believed and obeyed, and by which they were perfected; and which we have distinctly and clearly recorded in the New Testament. Take, for instance, Peter's sermon on the day of Pentecost, which was the first under the reign of Christ, which the three thousand believed and obeyed; by the belief and obedience of which they sat down with the hundred and twenty, justified

and sanctified in the kingdom of God, filled with peace, joy, and love, as we see in Acts, chapter ii. Here, then, we have the faith once delivered to the saints, namely: what the apostle preached concerning Christ and him crucified, with the belief and obedience of it by the three thousand, and the happiness, the joy, and consolation that followed. Here, then, we have the ancient Gospel exhibited in its purity and power; and not in this chapter only, but in several others where Christ is preached and remission of sins through the obedience of faith.—(See Acts iii, x, xiii, and xxii.) Here, then, we have, beyond all doubt, the true primitive faith once delivered to the saints, with its effects, by the belief and obedience of which all were declared saved.

In the next place, after the belief and obedience of the Gospel, comes the law of Christ; even all that the apostles enjoined in the name of Christ upon the believers to observe and do.

Thus the whole instructions delivered by the apostles to the baptized believers, whether in the Acts or in the Epistles, taken together, constitute the law of Christ.

Now, as the belief and obedience of the Gospel perfects the conscience, releasing it from guilt, and purifies the heart by love, so the law of Christ obeyed perfects the character, for it prohibits every possible evil, and strictly and forcibly enjoins the practice of all possible good. Hence we have no occasion for anything taught since the apostles' day to perfect our character or condition; for justified by faith, (through baptism,) "we have peace with God." "We have his love shed abroad in our hearts by the Holy Spirit," and rejoice in hope of his glory.

Thus you see, my dear, we are complete in Christ, through the provision he has made for our instruction by his apostles. Independent of all teachers and teachings since their day, and walking in love, we are comforted and edified.

To help forward with this good work, my dear, is what

reconciles me to an absence from you, to which, upon no worldly account, I would at this time submit. Wherefore I hope and trust that God will dispose of us both to his glory and our mutual comfort. I remain, beloved wife, with love to all ours,

Your affectionate husband till death,

THOMAS CAMPBELL.

LETTER III.

We have in this letter allusions to the conflicts attending the cause of reformation in Kentucky and in some parts of Ohio. The bitterness of the true partisans of human creeds and platforms is very transparently exhibited in the allusions found in this epistle. Party spirit among religious sectaries is here exhibited in bold relief.

BROTHER GEORGE ARCHER'S, August 20th, 1830.

MRS. JANE CAMPBELL:

Beloved Wife—Since my last to you I have written to sons Alexander and Archibald, letting them know something of the state of things respecting the reformation in Kentucky. I left that State but yesterday, and arrived here in Ohio last night; and am to return thither again to-morrow two weeks, to attend the Brecken Association, to meet at Washington, Mason county; whence, after that meeting is over, I intend going down to Cincinnati; whence, after spending two weeks there, I hope to set out for home, so as to be with you, at the farthest, about the first of October; which, if spared to see it, will complete six months' absence, which, with the six

months the year before last spent on the Western Reserve, and the two and a half years' separation till you arrived in this country, makes the seventh of the whole time since we became one in law. And now, my dear, what shall I say to you but forgive me this wrong? as I confidently hope that these trials will *all* work together for our good, as also for the good of others, through the Divine blessing, and that when we shortly meet, it will be under the happy influence of the blessed Gospel of Christ, to rejoice together in our glorious Savior, whose love knows no bounds but that of infinite goodness, with whom, through his mercy, we shall shortly be, and with whom we hope to spend a blissful eternity, to part no more. May our gracious *Lord God and Savior* prepare us for that happy destiny! Amen.

I have had the pleasure of hearing of your good health by every communication, verbal or written, that I have received.

Brother Ephraim Smith, who was with you in the beginning of the last month, tells me he never saw you look so well. I have abundant reason to bless God for the same privilege. I have not enjoyed so even and so confirmed a state of health these many years. Notwithstanding the heat, and drouth, and dust, and my almost daily speaking, from two to three hours at a time, I have not had so much as a headache since I left home. Blessed be God for his kindness to us and our spreading family. I hope, my beloved partner, partaker of my burdens and privations, that the great goodness of God to us and ours, will fill our hearts with gratitude and gladness, and excite us to redoubled diligence to repair, if possible, the loss sustained by former unfruitfulness. May the good Lord dispose us thereunto! The field of labor is extensive. The harvest is great and heavy. The laborers comparatively few.

I can give you no adequate idea of the weight and heat of the work in Kentucky. The outrageous and malevolent opposition is ripening the harvest for the reformers. A

Campbell, Campbellism, Campbellites, and heretics, are the chorus, the overword, the tocsin of alarm, in the mouths of the opponents, in almost every sentence, from the one end of Kentucky to the other; yea, in the opposition and in the papers from Georgia to Maine. You can not conceive what a terrible dust our humble name has kicked up. If it were not coupled with the pure cause of God—the ancient Gospel of the Savior, and the sacred order of things established by his holy apostles, I should tremble for the consequences! But, alas! the enemies have blasphemed the blessed Gospel, by pasting our sinful names upon it, to bring it into disrepute. Farewell, my beloved. May the Lord preserve you.

THOMAS CAMPBELL.

LETTER IV.

This letter presents the ecclesiastical condition of things in North Carolina, in the commencement of A. D. 1834. We had the pleasure of forming a personal acquaintance with Brother General William Clark, of Jackson, Miss., May, 1859, from whom we learned something of the present condition of things ecclesiastic, both in North Carolina and Mississippi. There is in both states a great lack of evangelists; and, from all my premises, that field of labor would pay a fair per cent. per annum, to efficient laborers, well instructed in the Christian oracles.

GREENVILLE, N. C., Feb. 17th, 1834.

DOROTHEA BRYANT:

My Beloved Daughter—I at length address you a few lines from North Carolina, in which State I have sojourned

one hundred days, preaching, occasionally, as I had opportunity, to small audiences, till I arrived here on last Friday. In the mean time, and ever since I left home, I have been highly favored with good health, and, blessed be God, with much spiritual comfort. I think and hope I have learned some deep practical lessons, since I have been so far separated from my own dear family, and all my intimate friends and brethren.

Yes, thanks be to God; like John, I have had my Patmos recesses, by which I am exempted from the attachments of a known world. I have been thrown back upon myself, having no conscious friend to look to, in whose ears or bosom I might repose my cares, but that ever-present, ever-conscious Guardian, Protector, Friend, of whom it is written: "Cast all your cares on *Him*, for *He careth* for you." Sweet necessity! that shuts us out, and shuts us up, to Him alone. I walk out alone and solitary to the fields and groves, to indulge meditation, and commune in holy aspirations, in looks, sighs, and tears, with my everywhere and ever-present Father—the great I AM—to whom I freely speak as it occurs, upon any subject of these vast and mighty concerns, saying: Thou art knowledge, power, wisdom, goodness, justice, truth, holiness, love, mercy, and condescension. "Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things; and for thy pleasure they are and were created." Thus conceiving and speaking of his glorious character, and enraptured with it, I feel happily constrained to exclaim: Glory, honor, and eternal praises to thy great name, through Jesus. Amen, and amen.

Thus conversing with my heavenly Father, about any part or portion of his mighty works of creation, legislation, or reconciliation, according to the above arrangement of the triple class of attributes, especially appertaining *to* and manifested *in* creation, providence, and redemption, I feel consoled, refreshed, and delighted, and only at a loss for the

presence of some kindred mind to whom I could communicate and with whom I could reciprocate my feelings; and being deprived of this privilege, I return again to my chamber or the fireside whence I set out.

Thus you have, in brief, the history of my course since my arrival in this State; except that I have occasionally been reading and writing in defense of the reformation as opportunity offered.

I am at present stopping in the family of a worthy brother, as I understand, General William Clark; who is from home at present. He is a preacher of the ancient Gospel. There are also two others, Messrs. Congleton and Dunn, with whom I expect to co-operate, in the great cause of primitive Christianity, on the return of Brother Clark, who is expected shortly.

My dear daughter, when we compare the state and exercise of our minds with what we read of those of the saints recorded in the holy Scriptures, we must be deeply impressed with the sad disparity of exercise and feeling about the great things of God, the effects of sin, and the enjoyment of salvation. There is a vacuum, a deficiency of thought and expression, about these surpassingly great and transcendently interesting subjects; so that our minds are not habitually taken up with these things, or duly exercised about them; being habitually engrossed and carried away with other things—the things of time and sense, the carnal things of a present world—so that we have neither disposition nor leisure for anything else. This, I say, is the state and condition of the great majority of professed Christians everywhere, and I have experienced my full share of this lamentable state.

Beloved daughter, do, I beseech you, make the practice of Christianity your proper business; the practice of which is both mental and corporeal. First, mental, for the mind is the proper subject of religion; but then the body comes in for its part, for, "Out of the abundance of the heart the

mouth speaketh." And not only so, we ought to exercise ourselves for the purpose of religious self-enjoyment, but also for the improvement of those around us, for their happiness and enjoyment also. It ought, therefore, to be the daily family business to educate our minds and form our taste for religious enjoyments. We should habituate ourselves to a realizing consciousness of the Divine presence, that so we might be able to say, with David: "I set the Lord always before my face." And this we should do by familiarizing thoughts and expressions; by so thinking and speaking of the Divine presence as would associate God with our minds, yea, if possible, with all our thoughts, as we are wont to associate the person with his shadow, so that when we see the latter, we realize the presence of the former before we can see him. Let us, then, do so with the Divine presence, of which everything we see is the shadow, and but the shadow; for the being—the substance—is God. Were we thus to associate God in our minds with everything we see, thus to habituate ourselves to a realizing sense of the Divine presence, and accustom ourselves to converse about God as or according to the various and manifold manifestations he presents to us, both in his word and works, and talk of these things with profound reverence in our families, and to our children, according to Deut. vi: 1–6, how very different would be the character and condition of ourselves and our families. Alas! for our sad deficiencies! Let us, then, endeavor, the time it is, to associate God with our minds as the permanently-efficient cause of our existence, by whose influential energy we live, are moved, and enjoy our being every moment.

Let us realize him in all his relations, in the whole of his revealed character; in creation, in legislation, and in government; in our redemption and reconciliation, our resurrection and ultimate glorification. Without these associations, we may lead a carnal, professing life; but we can neither live

nor die happily in the possession of that enjoyment with the means of which God has graciously provided us; for, always remember, that all enjoyment consists in employment, so that when we cease to mind or practice anything, we cease to enjoy it.

I think ere long to hear from all my dear children. May the Lord bless them. I wish, my dear Dora, you would be as efficient as possible, not only in thus cultivating the minds of your own children, but also in exciting your sisters and your nieces to the due performance of this all-important duty. Duty did I say? Nay, *privilege* of the highest order —heaven upon earth.

Farewell, beloved daughter. Comfort your dear mother. May the Lord bless your family. Yours,

THOMAS CAMPBELL.

LETTER V.

This and the following letter were written in North Carolina, in a season of much depression, of which he often spoke as his Patmos:

March 7th, 1834.

MRS. JANE CAMPBELL:

Dearly Beloved Wife—I would address you with gratitude and thanksgiving to our heavenly Father, our gracious Creator, who gave us to each other, and under whose benign and gracious auspices we have so long co-existed, the highly-favored subjects of great and manifold favors.

I have great reason to bless God for good general health, and the enjoyment of the personal and social comforts of life among kind, benevolent people. Surely, "The lot has fallen to us in pleasant places. The Lord has given us a

goodly heritage." He has called us to labor for the promotion of pure heaven-born Christianity, and has graciously blessed us with the enjoyment of the fruit of our labors; the society of those who professedly receive, love, and esteem it; so that we are constantly in the center and society of Christian friends, of kind and sympathizing brethren; you, my dear, among your kind, affectionate, believing children, and I among brethren and sisters, of a nearer and dearer affinity than flesh and blood. How great our privileges! Blessed be the Lord God! And there are greater still before us, where you and I and they shall meet to part no more; and even now separate in body, not in mind.

"Present we still in spirit are,
And intimately nigh:
While on the wings of faith and prayer
We to our Savior fly.

"Our life is hid with Christ in God,
Our life shall soon appear,
And spread his glory all abroad
On all his brethren here.

"Our bodies, then, like his shall shine;
Immortal we shall rise:
And in his image all divine,
As one receive the prize.

"Then sin and sorrow in our heart
Shall us no more annoy;
And not one thought that we shall part,
Shall interrupt our joy.

"There, free from all distracting pains,
Our spirits ne'er shall tire;
But in seraphic, heavenly strains,
Redeeming love admire.

"O! the transporting scenes of bliss
Our souls shall then enjoy;
For if we be where Jesus is,
There 's nothing can annoy."

This, my beloved, is the true state of the case, both with respect to present privilege and future prospect. Therefore, let us bless God and take courage. A few more months, I humbly hope, will bring us again together in health, that we may once more console ourselves with the rehearsals of the Divine goodness, and rejoice together with our dear children. I may almost say that I commenced my labors in this State about the beginning of February, three months after my arrival. This may appear strange; but so it has happened through uncontrollable circumstances. I have been very much engaged since my arrival in this part of the State, and have the prospect of being so during my continuance here; but how long this may be, will depend upon my prospect of utility.

Religion here appears to be at a very low ebb, both with regard to its exhibition and effects. We anticipate a meeting of the few friends of reform—I mean the preachers—on the last Lord's day of this month, and the two preceding days, not far from this place, for the purpose of concert concerning our future proceedings; after which, if spared, I shall shortly write you our conclusions. In the mean time, my dear, let us indulge hope in the Divine goodness, and pray continually for one another, and for the success of the blessed cause in which we are engaged. I mean both you and I, for without your consent I had not been here; wherefore, you are share and share alike with me in the fruit and reward of my labors, as the Lord may please to accept and prosper. Therefore, my beloved, whatever we do or attempt in the service of the Lord, let us do it heartily as to the Lord and for the best interests of our fellow-men, for the Lord loveth a cheerful giver. In the mean time, indulge the blissful sentiments contained in the little song I have transcribed for your enjoyment. Christianity, in its blissful and comprehensive effects, terminates in faith and love; that is, in the belief and love of the Divine character as manifested in

Christ by the Gospel; and in the exercise that proceeds from this state of mind, and terminates upon the whole human family, according to the various conditions and relations in which they appear, and under which we view them in the present world. This exercise of faith and love fills the soul with delight—delight, I mean, in God, and universal benevolence toward man. But in order to the enjoyment of it, we must possess it; we must exercise it; and in order to this, we must study the Gospel character of God as manifested in and by the Savior, who is the image of the invisible Divinity, so that he who has seen and apprehended his character has seen the Father. This, then, will necessarily lead us to a very close attention to the authentic records of his person, his sayings, his doings, and sufferings; with which we are Divinely furnished for this very purpose; without which we could know nothing at all about him; and without the diligent study and perusal of which, we must remain comparatively ignorant of him; and not only so, but besides all this, studious diligence, that we may retain and enjoy the impressions of the Divine character thus received; we must meditate much upon it, and by the pious exercises of singing and prayer, and religious conversations about these things, endeavor to keep them in mind, that we may enjoy them.

The blissful truth of the Gospel character of God, thus duly apprehended and realized, is calculated to produce and maintain that holy love and benevolence which gratefully and pleasingly attach us both to God and man, and, of course, tend to purify the heart from all unrighteousness.

My dearly beloved, let us labor to abound in these by an abundant use of the means as above specified, and our labor will not be in vain. We shall surely enjoy the blessing, the unspeakable blessing of righteousness, peace, and joy, by the Holy Spirit, which is a heaven upon earth, and, as to this life, the blessed end of our high calling. This, then, my dear, is the end to which I wish both you and myself to attain, and

for the enjoyment of which we are graciously furnished with the holy Scriptures; that, if spared to meet again, we may rejoice together with a joy unspeakable and full of glory—realizing the blissful sentiments of the above song, which I hope, through grace, we shall yet sing together.

Farewell, my dearly beloved wife and sister. With much love to all our beloved children and to all theirs. In the blessed hope of the Gospel,

Your ever affectionate husband,

THOMAS CAMPBELL.

LETTER VI.

PANTEGO, April 9th, 1834.

MRS. JANE CAMPBELL:

My Dear Wife—I am sorry to learn, through Son Ewing, that you had not received my last when he wrote. It was dated March 11th, Hookerton. I expect my next to you will be from Richmond, if spared, about the first of May. How long I shall continue my labors there, before I leave for home, I can not now say. It will be just as the Lord pleases; for, as Christians, whether we live, we live to the Lord, or whether we die, we die to the Lord. Whether, therefore, we live or die, we are the Lord's; for to this end he both died and is risen, and lives again, that he might be Lord of the dead and living. Amen. So let it be! You and I, my dear, have no objection to this. We cheerfully hail him as our Lord and as Lord of all. We gratefully salute him as such. This entire complacency and submission, however, does not prevent our ardent desire for each other's society and presence, but only reconciles us to the privation for the present—hoping that our gracious Lord

will make it a blessing to many, and will yet bless us together more abundantly. I never had my mind so much disciplined, in any given period of my life, as since I came to this place. It has been to me a kind of exile, as was Patmos to the beloved apostle. It seems to me as though I have been among a kind of people different from any with whom I have been formerly acquainted. My circumstances have also been very peculiar. I am now about to leave the State, without having found a strong attachment but to a very few. I was most hospitably entertained by some friends in Edenton. I spent near three months in the family of Elder Thomas Whaff.

Feeling refreshed with the rest of the past night, and the renewed mercies of the morning, I resume the pleasing task of writing to you. Though so far distant, (say nine hundred miles,) yet you have been the ideal companion of my morning walk. Yea, morning, noon, and night, you are present to me, or rather I am with you. In the frequented spots in which we were used to walk and talk together in P. Hill, in Bethany, etc., etc., I am looking at you, and communing with you of precious things to come.

But, alas! I can not so easily make myself present to you; if I could do this, our distance would be no interruption of our sentimental intercourse. This, however, can not now be. But, blessed be God, there is a coming day when, either to our ideal or to our real presence, there will be no interruption. There will be no night, no separation there. And even now it is our high privilege to realize that blissful state, and to anticipate its enjoyments. Indeed, can we not even now, from beholding the face of the heavens and the earth, realize the Omnipresent—the great *I Am!*—the Source of being and of blessedness, from whom all things proceed, who has created all things, and for whose pleasure they are and were created? More especially, can we not, from the word of life, realize the Savior—the great I Am personified—God manifest in the

flesh—Immanuel, God with us? Can we not, I say, realize the Lord Jesus at the right hand of Power, exalted far above all heavens?

It is true, we can form no just idea of his present glorious appearance upon the throne of his glory, nor should we attempt it; but we can realize the existence of his person, clothed with all the glorious and endearing attributes of character in which he is represented in the sacred oracles. This we can and ought to do, continually, from day to day. And here, my beloved, we have the desirable and blissful advantage which we can not enjoy with respect to each other, as described above; for whenever we realize or rather idealize him in any attitude, or in any circumstances in which he is represented to us on the sacred page, he is immediately conscious of it, and assures us that he is so. Consequently, we can carry on a certain intercourse with him at any time, or at any distance, and under all circumstances in which we may be placed, with the blissful assurance, not only that he is perfectly and immediately conscious of all that passes in our minds in relation to him, but also that he graciously hearkens to our desires, and will most assuredly grant them in as far as it is consistent with unerring wisdom and infinite goodness to do so.

Here, my dear, let us pause and drop a tear over our guilty ignorance and unbelief, by means of which we have been deprived of so great a privilege, or, at least, greatly interrupted in the enjoyment of it; and for the future let us avail ourselves of it, to all intents and purposes, as far as possible. And here, with respect to the close of our present distance, let us avail ourselves of this blissful privilege. Christ, by reason of his Divinity, is always and equally present with us both. He, therefore, knows both when and how we think and feel for each other, and we have the blissful assurance that, employing his gracious mediation, telling him what we wish, and how we feel for each other, he will

bring it to pass; and this, in the mean time, will console us.

I sometimes think with myself, when I idealize us sitting, standing, or walking together, what good would it do either of us, were it even the case. Have we not often enjoyed each other's presence without any sensible advantage to either of us? This I must grant, and it might be so again. Nevertheless, the relation we sustain to each other is most intimate and interesting. I bless God for it. It is the balm of life; but for you, my dear, and our loving and beloved children and grandchildren, the world would be a dreary blank to me. You and they attach me to the world. So much for worldly attachment. Yet, after all, were it not for Jesus Christ, blessed be his name, existence itself would be intolerable to me.

When I think of the infinite greatness of the great God, of the utter incomprehensibility of his being and attributes, as manifested in his works, I feel lost and terrified at the display of such greatness. But, as manifested in Jesus, he is made nigh, accommodated to our nature and condition. God with us, the great I AM, pure, abstract intelligence, power, wisdom, goodness, justice, truth, and holiness; infinite, eternal, and unchangeable; who is anywhere, everywhere, and nowhere; now personified in humanity—Jesus of Nazareth, Immanuel. Glory to his name! He now presents himself in love, mercy, and condescension, approachable. Wherefore, let us draw near to him, and through him to the Father, who is in him, with true hearts, in full assurance of faith.

I wish you, my dear, to inculcate on all our children, as you have opportunity, that the great business of time is to prepare for eternity, by abounding in the work of faith, the labor of love, and the patience or perseverance of hope in our Lord Jesus Christ; that they may be enabled to teach their children according to Deut., 5th and 11th chapters: for, alas!

this important duty is greatly neglected in our day, by the great majority of professed Christians, of all denominations, in our highly-favored country.

Farewell, beloved wife. May the good Lord bless and keep us, and grant us a happy meeting ere long.

I remain, most sincerely and affectionately, your husband till death,

THOMAS CAMPBELL.

LETTER VII.

Wednesday, June 3, 1840.

A. S. HAYDEN:

Respected Brother—Son Alexander, yesterday morning, setting out for Charlottesville, in the eastern part of this State, put your letter of the 8th ult. into my hand to answer, telling me, in the mean time, that he could not give you a judicious answer as to what you ought to do in the proposed case, not being sufficiently acquainted with the circumstances. Upon reading and considering your letter, I think with you that, for the reasons assigned, you ought to leave Solon. Your avowed intention, in relation to Cleveland, is good, should it please the Lord to enable you to accomplish it. All that can be judiciously done in such a case, after looking to the Lord and relying upon his guidance, and taking the advice of intelligent brethren, is to ascertain the minds of the people immediately concerned, after preaching and visiting among them for a few weeks, by telling them your intention, with their approbation; that you feel disposed to make a common cause with them, for promoting the blissful intentions of our holy religion among them, and through their co-operative assistance, among the community all around, by teaching publicly, and from house to house; by the mutual

coneurrenee of their prayers and endeavors to find opportunities for so doing. These things being duly attended to, and they appearing heartily willing and desirous to eo-operate thus for the aforesaid blissful purposes, I should feel authorized to loeate with them for one year at least, so as to make a fair trial of what might be done. Having preaehed, visited, and conversed freely with the leading eharacters, heads of families, for two or three weeks, till I and they got so far acquainted as duly to understand eaeh other and the state of the publie mind in the surrounding vieinities, I would propose a private or special consultative meeting for the above purpose; I would there suggest my intentions, and, if approved, would request the appointment of a speeial eommittee, eonsisting of three or four of the leading eharaeters, heads of families, to assist me in procuring as cheap and eonvenient a situation for my family as possible, and for any other neeessary assistanee, as the ease might require. I would also, at the same time, endeavor to impress deeply upon their minds, that, as the proposed objeet of our eo-operation was purely divine, therefore our entire dependenee must be upon the Divine assistance for suecess; for "it is God that gives the inerease." That, therefore, for this purpose we must pray to him night and day; for without him we can do nothing.

Having thus located my family, I would devote my time to reading, to meditation, to prayer, and to the ministry of the word, both publicly and privately, from house to house, insisting upon eloset and family religion. Also, in creating small soeial meetings for prayer and eonference, and, also, evening meetings at convenient distances, for public teaching, etc. Thus, I would try, through the Divine blessing, to spiritualize the minds of the people, by practieally and constantly ealling their attention to spiritual things. "For they that are after the flesh do mind the things of the flesh; and they that are after the Spirit, the things of the Spirit."

You will pardon my freedom, dear brother, for thus pretending to dictate. I only take the liberty of thus advising, being convinced of the indispensable use of the means, in order to the enjoyment of the end; that it is only "he that soweth bountifully that shall reap bountifully;" and that all enjoyment lies in employment.

My kindest love to Father Bently and family; to your brother William and family; also, to your beloved consort.

I remain, my much respected brother, your fellow-servant in the Gospel,

THOMAS CAMPBELL.

LETTER VIII.

BETHANY, July 6th, A. D. 1847.

MRS. DOROTHEA C. BRYANT, Marion, O.:

Dearly Beloved Daughter—I received your very kind and affectionate letter last Saturday evening, for which I return you my grateful thanks. My health, blessed be God, is uniformly good; but my hearing is a little dull, and my sight is much more so. I can scarcely see to walk along our common roads, or distinguish faces; it has been growing sensibly more dim every week since I saw you; so that I scarcely attempt to write. You will clearly perceive my ocular deficiency by this letter. I am very much gratified with the contents of your kind letter, naturally, morally, and religiously considered. I most ardently desire your prosperity in all these respects, and that of all your highly-favored family. My sight at present is so dim, that I must quit writing. I would be much gratified to write you a long, sentimental letter; but in looking over my old religious manuscripts, I have selected a few of them for publication in the *Millennial Harbinger*, two of which are already published in the last

two numbers. I have also selected one for the next. Now these are all of radical practical importance, such as I would desire to write to your family. Yea, indeed, to all my children and friends. I hope, therefore, your family will receive and study them as if they were written peculiarly to you.

I shall take the liberty, also, of directing your attention to a few hymns in our common hymn book,* which I humbly think, claim our peculiar practical attention, as so many Gospel feasts.

Farewell. May the Lord bless you, and make you and your family mutual blessings, helps, and comforts to each other. Amen. Amen.

I remain, beloved daughter, your grateful and affectionate father till death,

THOMAS CAMPBELL.

LETTER IX.

The State of the Church in Spottsylvania in A. D. 1832—The Character and Proceedings of the Baptist Association.

SPOTTSYLVANIA, August 1, 1832.

ALEXANDER CAMPBELL:

My Dear Son—I arrived here at my good friend Dr. John Anderson's yesterday evening, in good health, accompanied

* See Part First, page 30, Psalms 21, 22, 25, 27, 28, 31. Hymns, Part First, page 45. Hymns 1, 2, 3, 4, 6, 8, 12, 14, 15, 21, 22. Part Second, page 9. Hymns 1, 2, 3, 4, 24, 26, 27, 80, 96, 119, 128, 145, 193. Spiritual Songs, Part First, page 84: The Bible, Songs 8, 9, 10, 11, 12. I shall add no more. The contents of this part of the book, from page 84 above quoted, to the end of page 136, are all upon Christian duties and privileges, and, therefore, claim our constant and unwearied attention. These, with many others, afford us opportunity of conversing with our heavenly Father and our Divine Redeemer, on the same all-important subjects. May the good Lord graciously enable us so to do.

by my good friend Brother James Dabney, from Richmond, who proposes to accompany me as far as Dr. Straith's. I propose leaving this for Fredericksburg on Wednesday, the 5th inst. I intend occupying the intermediate days in preaching, at the request of the brethren in this vicinity. I do not intend making any delay in Fredericksburg, except for a night, but shall prosecute my journey through Warrenton toward Winchester, thence to Dr. Straith's. From the heat of the season, the hilliness of the road, and the baggage I have to carry, I do not expect to travel fast, but still hope, if spared, to reach home about the first of September.

There is some degree of excitement in the towns about the cholera, but not more than might reasonably be expected at the apprehended approach of such a dreadful calamity. We humbly hope the Lord will overrule it, and save his people that fear his name. The ninety-first Psalm is the Christian's refuge and hiding-place from all such evils as are sent for the punishment of an ungodly world.

The opposition here are doing all they can, but the cause of reform is daily gathering strength—is in the ascendant. If the public advocates from the pulpit and the press would only keep their temper, use soft words and hard arguments, it would progress still more; "for the wrath of man worketh not the righteousness of God." May we not expose evils without exposing the persons that practice them, further than to endeavor affectionately to convince them that they are wrong? No man can will his own unhappiness; but the man who abets or practices error is promoting, and, indeed, securing his own unhappiness. He is, therefore, an object of pity, and the more perverse, the more pitiable. "Moreover, the servant of the Lord must not strive, but be gentle to all, apt to teach, patient; in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth; and so they may recover themselves out of the snare of the devil, who

are taken captive by him at his will." Surely such are in a pitiable condition; and such is the benevolence of our holy religion toward them. Let us, then, practice and recommend it to all the brethren; and let us give them good measure of this Divine benevolence, pressed down, and running over; for our holy religion abounds with this blissful production—its native product. I most cordially wish never to see or hear one ironic hint, one retaliative retort, by any friend or advocate of the reformation. Let these weapons remain the exclusive property of the disputers of this world. When a soldier of the faith assumes them he loses caste. They sit awkwardly upon him, as Saul's armor did of old upon the champion of Israel; till laid aside he can not conquer. Speaking the truth in love is the Christian motto. "*In hoc vince.*" *Amor omnia vincit.* Though *suaviter in modo et fortiter in re* has been my favorite aphorism from my youth, yet I have to regret I have not always obeyed this charming dictate of sound wisdom, but for the future I intend to double my diligence in this respect, yea, to quadruple it, that, upon every occasion, I may thus both defend myself, and overcome evil with good. Let us, then, pity our poor clerical brethren that oppose the reformation, for they know not what they do. They may mean well, but they act badly, both for themselves, the Church, and the world.

I was present, last Lord's day, at a full exhibition of the Episcopalian religion, in the court-house at Bowling Green, which I had not witnessed before for upward of forty years. It was very solemnly performed by a polite, grave-looking young man, who was devoutly accompanied by a number of decent, attentive worshipers, who performed their part with apparent solemnity. The whole was a perfect consistency, all of a piece. The prayers, the hymns, the preaching, though containing many great and excellent things, yet, from the beginning to the end of the service, addressed the congregation as sinners, taught them to confess themselves poor,

guilty, miserable sinners, "who had done the things which they ought not to have done, and had left undone the things which they ought to have done;" that there was no health in them.

The sermon that followed, and the hymns sung before and after it, were completely adapted to this wretched, guilty state, and so left them with some instructions and exhortations upon the subject of repentance, which, upon the whole of the premises, appeared very necessary; but, alas! after the best use they could make of the subject for their reformation, the next meeting would throw them back upon the old ground, and find them just where they started, viz.: "poor, guilty, miserable sinners," having done no better than formerly; that is, still doing "the things that they ought not to have done, and having left undone the things that they ought to have done, consequently having no health in them." Would not ten or twenty years of such fruitless labor depress the spirits and sink the courage of a Hercules? But so it is; and these poor people are never to see themselves better. But what, then, should we do for them? ridicule or satirize them for this? Far be it. They are serious; they mean well; and though thus depressed, and robbed of the more blissful enjoyments of the Christian religion, yet we have good reason to believe that many of them love the Savior, and are beloved of him, and would lay down their lives for his sake. But, again, can a sincere, humble believer feel otherwise than sorrowful to see a portion of his highly favored fellow-creatures thus, through ignorance and error, deprived of the blissful enjoyments of Gospel liberty, wherewith Christ makes his people free? Surely not. And can he hope to help them by any other means than the manifestation of kindness—than by presenting the truth to their consideration with love and pity? At least, if this will not do, nothing will.

I think long, my dear son, to be home, not only for the

sake of my family enjoyments, but, in a peculiar measure, for the sake of a final revision of your intended impression of the New Testament. Were this satisfactorily accomplished I should be comparatively at ease about other achievements. It was with great reluctance I left home on that account. If the Lord be graciously pleased to spare my unworthy life to see this thing happily accomplished, I shall greatly rejoice in his goodness, through his special grace. May the Lord bless and prosper his precious word, that it may be life, light, and joy to a guilty, erring world!

Present my kindest love to my beloved consort and all our dear children, as you may have opportunity. I have the pleasure to inform you that, at every place I have been, the reformation is gaining ground. Several young men are enlisted lately who, in a short time, will, I hope, make able advocates.

I have nothing further, at this time, to communicate. Hoping that the Lord will graciously hear and accept our supplications for each other, and for the good cause in which we are engaged, and that we shall shortly meet in health and peace under his gracious protection,

I remain, my dear son, your affectionate father and fellow-servant in the Gospel,

THOMAS CAMPBELL.

P. S. I had the pleasure of spending last Lord's day evening with our good friend and brother Thomas M. Henley, who, having heard of my intended arrival at the Bowling Green, came on to see me, and bid me farewell. He and family are all in good health. My love to Robert. Farewell.

T. C.

LETTER X.

The Condition of the Brethren in Fredericksburg—The Labors of Brother George Adams, Brother Anderson, and others—Allusions to the New Version which we then had on Hand, A. D. 1831.

Loyds, Va., Saturday, December 24th, 1831.

Alexander Campbell:

My Dear Son—I arrived here (Brother Henley's) last night, accompanied by Son Robert Henley, who came on to meet me at the Bowling Green last Tuesday, where I preached said day and the two following. Our meetings here, and at Spottsylvania court-house last week, where I preached six days, have been small, on account of the severity of the weather. There are several excellent disciples in both these places, and also in Fredericksburg, who have deeply drunk into the spirit of the reformation, in all which places it must, I think and hope, ultimately succeed. Brother George Adams, a young man of good talents and classical education, also of considerable share of mental independence, is pastor elect of the Church in Fredericksburg. He is drinking fast into the reformation, and, I have no doubt, will come out an able and a decided advocate in due time. Brother A. Anderson, also a young man of classical education, who wrote you of his expulsion, is most zealous and decided for the reformation. I had the pleasure of his company eight days. He heard me deliver eight or nine discourses, and as many evening conversations, with decided and interesting attention, and deep satisfaction. No man could express more humble, self-denying devotion to the cause than he, nor exhibit a more plastic docility.

Brother Henley's family are all well. I have received your letter of the 6th inst., which affords me great satisfaction in hearing of the Lord's goodness to the various branches

of my family. My affectionate salutations to each and every one of them, and fervent prayers for their salvation and sanctified utility in the midst of this present evil world. I feel much gratified to learn that my beloved children are mindful of me in their prayers; this is a privilege of which no distance can deprive us while we continue in this life. We can meet together in the great circle of worshipers before the throne, and realize each other's presence and interests in the great assembly, and there indulge our mutual sympathies and requests for each other's happiness and successful utility in the great cause of truth and holiness in our respective provinces, in which the Lord has placed us, and I can assure my beloved children that I never felt more sensibly the indispensable necessity of supernal and supernatural aid, in order to my doing anything to purpose in the great cause of a reformation purely Scriptural and Divine, than I do at present. The attempt appears truly arduous, and utterly impossible and impracticable upon any other consideration. When I consider the greatness and importance of the proposed object, the character and circumstances of the people, their ignorance, prejudices, and the artful and interested opposition universally exerted to prevent the progress and reception of the truth, I feel with Paul, in his attempt to evangelize the Corinthians, my littleness and entire incompetency for such a work, and sensibly approach it, under a deep and just sense of my weakness, "with fear and much trembling."

I have also experienced unusual checks in this journey by the falling of my horse, mentioned in my letter from Fredericksburg, and a species of felon in the first joint of the middle finger of my left hand, which has rendered it nearly useless for about three weeks, as well as considerably painful at intervals, which still continues in some degree, so that I am not yet able to dress and undress without help, nor to use my fork at table, though it is sensibly better. These dis-

couragements, together with the coldness of the weather, which latter I should not regard if my hand were well, being sufficiently prepared for the rigors of winter, were it not unfavorable for public meetings among a delicate people, whose way of living disqualifies them for enduring the unusual rigors of the season. Nevertheless, I bless the Lord that my personal afflictions, with the other discouragements alluded to, have not prevailed so to disconcert and enfeeble my mind, as to render me unfit for action. They have rather been made subservient to my advantage, by leading me, with Paul, to a deep and realizing sense of my own nothingness and insufficiency, and, of course, to look to, and lean upon, the all-sufficiency which is of God, and which, through his grace, is made forthcoming to all, and which never fails to any that put their trust in him according to his word; so that I can say, to the praise of his grace, that I never felt more moral courage, more placid serenity, more self-command, more presence of mind, or more liberty of speech, either in public or private, than I have done since I approached the field of action in this delicate, fastidious, pampered, and self-indulgent State. I trust that the Lord, in his great mercy, will carry me through, enabling me to maintain a course of faithfulness, of prudence, and consistency. In the mean time I earnestly entreat the prayerful sympathies of you all who know my circumstances. I shall pay a punctilious regard to all your written requests and documents. I have not yet had time to make any prospective arrangements. I expect to preach to-morrow in Newtown, six miles west of this. I am happy to learn that you are proceeding in the arduous and all-important undertaking of a new and improved exhibition of the sacred text. I feel infinitely more concerned for your intended publication of the New Testament than for anything you have ever attempted to publish. I beg and beseech you to look to the Lord continually for the guidance and superintending aid of his Holy Spirit; also to guard most rigidly

against all philosophical, theoretical, and theological leanings. Let the translation be purely classical upon the established principles of philological, idiomatical, and grammatic criticism. Further, that you will not only duly attend to the corrections that I have already put into your hand in the small manuscript that I left with you, as well as what yet remains to be presented as soon as I have finished my review of your last edition, but also that you will grant me the indulgence of revising with you all the improvements you may have made out and collected, before you put them down in the improved and corrected copy to be stereotyped, before it be delivered for that purpose to the engraver.

Farewell,

THOMAS CAMPBELL.

LETTER XI.

Addressed to Brother and Sister Bakewell, A. D. 1846—Christian Duties and Privileges.

BETHANY, May 29, 1846.

BELOVED BROTHER AND SISTER BAKEWELL:

I take the opportunity of writing you a short epistle by your neighbor, Brother Major's sons, who have spent some days here; and, of course, can tell you the general news of the neighborhood. They seem to be sober, intelligent young men. I am happy to learn from them that you are so comfortably situated as to climate, soil, and society; that you enjoy good health, and the inestimable blessing of Christian society. Indeed, without this, Eden itself would not be desirable. To converse with Heaven through the Bible and

the throne of grace, and to converse with our fellow-creatures about those blissful privileges, and so to unite in praising God for them, is a foretaste of heaven upon earth, and the blissful means of preparation for the eternal enjoyment of it hereafter. Therefore, we are divinely directed, "if we be risen with Christ," that is, if we be really Christians, "to set our affections on things above, where Christ sitteth on the right hand of God."—Col. iii: 1, 2. And again, "Let your conversation be as it becometh the Gospel of Christ;" "for our conversation is in heaven; whence we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."—Phil. i: 27, and iii: 20, 21. Now, certainly, such a choice and course of conduct as is here described is infinitely preferable to the setting of our affections on the things that are upon the earth; for they must all shortly perish. And if they were to endure eternally they bear no more proportion to the heavenly state than a drop of water does to the ocean, or the splendor of a glow-worm does to that of the sun. Compare the appearance of our Lord to John in the isle of Patmos, (Rev. i: 13–16,) with all the artificial splendor of the grandest monarch that ever appeared upon earth, and the latter is evidently eclipsed, and so disappears. And yet, after all, the external splendor is but a mere symbol of the internal, intellectual, and spiritual glory of the glorified person. And are we not Divinely informed that such shall be the glorious condition of all the saints? Matt. xiii: 43: "Then shall the righteous shine forth as the sun in the kingdom of their Father." And what shall be the condition of all the rest? See the verses preceding, from thirty-seventh to forty-third, which give an awful description of the eternal condition of all the rest. Can we possibly realize the truth of those Divine declarations, and yet neglect

the due use of the means divinely appointed for the enjoyment of this great salvation? (see Heb. ii: 3, 4;) especially the proper use of the Bible and the throne of grace? (See Deut. xi: 18, 19; Phil. iv: 6, 7; and 1 Thess. v: 17, 18.) Now, if we make this constant use of the Bible and the throne of grace, it will furnish our leisure hours with the happiest employment out of heaven; it will keep us at heaven's gate, so that we will be constantly hearing from God, and he from us; and thus our blissful fellowship will be continually with our heavenly Father, and with his beloved Son, Jesus Christ. (See 1 John i: 1–4.) Not as though we were thus to work our way to heaven by a sort of religious journey-work; for eternal life is the gift of God, through Jesus Christ our Lord, (Rom. vi: 23,) and is merited by the blood of Christ. (See 1 Pet. i: 18–21.) So that the means divinely appointed to prepare us for heaven are means of enjoyment, not of procurement. (See Matt. xxii: 2–14.) The persons invited to the marriage supper had to contribute nothing to provide the royal feast, but only to come to the enjoyment of it; but they had not time, they were so taken up with home affairs. And this, alas! seems to be the case with the great majority to this day. They have not time to attend to the things that belong to their eternal peace, in the day of their merciful visitation, (Luke xix: 42,) for they neither know nor like them.

I need not attempt to inform you of the lingering disease and happy departure of our beloved Mrs. L. Pendleton; you will doubtless have heard the particulars long before you receive this. Suffice it to say that she lived the life, and so died the death of the righteous. Beloved friends, "one thing is needful," and only blessed are they that make the happy choice. I humbly hope, my beloved friends, that when the time of our departure comes, we, through the grace of God, will be found among the happy number of those who have been graciously disposed so to do; for all who are thus made

willing are made welcome. See Psalm cx: 3, with Rev. xxii: 17. May the good Lord graciously dispose and enable us so to do. My beloved friends,

I remain, yours very affectionately,

THOMAS CAMPBELL.

LETTER XII.

The following letter, written to my daughter Margaret Campbell, while she was a pupil in Brother Elder P. S. Fall's female seminary, Frankfort, Kentucky, is so suggestive to young ladies that we cannot withhold it from their careful perusal:

BETHANY, April 23, A. D. 1843.

MARGARET CAMPBELL:

Dearly Beloved Granddaughter—I am pleased to learn, from the arrival of your letter of the 1st inst., that you were well, and had received mine; and especially that you were disposed, from just considerations, to comply with the wishes of your friends, both here and there, to continue your studies without interruption till the approaching vacation. I most sincerely congratulate you upon this laudable instance of self-denying obedience, both to the dictates of your friends and of your own understanding. "You wish to become a well-informed woman," and the course you are now taking is the direct path to that most desirable attainment. I call it most desirable, for the knowledge of good, that is, of God, is the very sum and substance of all perfection and happiness. Now, the means of this blissful knowledge—physical, moral, and religious—that is, books and edifying conversation, are

the objects of your present attention, your present inestimable privilege. What reason for gratitude and praise to God! and for earnest prayer, that he would direct and dispose your heart aright, that you might make the proper use of those blissful means with which you are so amply furnished!

Beloved daughter, you will perceive from the superscription that I have antedated this letter. My reason for so doing is your closing remark in the letter here referred to, namely, that the 23d of April, if spared to see it, would commence your fifteenth year. I took the hint, hoping that this would come to hand on or about said day, and that it would find you well and able to read it, that I might gratify both myself and you, by wishing you a happy new year, and many happy returns of your natal day. Born into time, born for eternity, what an all-important day to you! Like that ever-memorable day to our father Adam, that introduced him into existence, and gave him to behold the light of heaven; a day which he could never forget. But he was introduced in complete maturity, both as to soul and body, and so duly prepared for the enjoyment of everything that God had graciously prepared for him. But not so with his children. They require some twenty years, at least, to bring them to this maturity, and possibly not one in a thousand of the most privileged of them attain to this perfection at that period. I mean that self-knowledge, that knowledge of God and his works, without which there can be no intellectual enjoyment; the very thing for which Adam was specially created, the very thing that distinguished him from the brute creation, and that qualified him to be their proprietor. See how well he knew them; for, as soon as he saw them, he could give to each its proper name, that is, a name expressive of its distinguishing property, and that without one single mistake; for "whatsoever Adam called every living creature, that was the name thereof." And, more astonishing still, if possible, when he awoke out of that dead sleep, and saw his partner standing beside him,

he knew who and what she was, as if he had been wide awake the whole time of the operation, and, therefore, immediately recognized her, at first sight, by her special name. Nor is all this more strange than that, four thousand years afterward, on the day of Pentecost, one hundred and twenty persons should, in a moment, become so intelligent as to speak fluently fifteen or sixteen languages which they had never learned, many of which, we presume, they had never heard.

Upon the whole, from those wonderful provisions of the Divine goodness conferred upon our first parents, and upon the primitive disciples, it is self-evident that knowledge is the very fund and foundation of all intellectual rational enjoyment and utility, which constitutes the very high and blissful end of our creation, and without which we must live and die as brutes; than so, better for us had we never been born. And now, beloved daughter, is *your* favorable opportunity for obtaining this blissful accomplishment. Wherefore it is my earnest desire and prayer that you may make the proper use of it for this happy purpose. Now, in order to this, I would humbly advise you to make the word and works of God the chosen subjects of your constant study and attention, night and day. "For this is life eternal, to know the only true God, and Jesus Christ, whom he has sent to seek and to save us that were lost." I do not mean that you should think of or attend to nothing else. I only mean that they should be the chosen subjects of your supreme attention and delightful study, by which alone you can obtain the knowledge of the only true God, and of his beloved Son, whom to know and love is life eternal. Now, as we can know nothing of God but by his word and works, we ought, therefore, to make a constant use of them, night and day, for this blissful purpose. We can not see and hear God personally, as did our first parents, in the garden of delights, but we can see him in and by his works, and hear him by his word. Yet, in order to this, we must connect the thought of God with both; we

must accustom ourselves to see and hear God in everything that he thus says and does; and as God is always actually present with us in his word and by his works, we will thus be enabled actually to realize it.

What a heavenly privilege this would be, to be thus always conscious of the Divine presence! How would it influence our conduct, both personally and socially, alone and in company! What giggling, jesting, levity, nonsense, etc., etc., etc., would be forever thus excluded from moral society! What an enormous waste of time would be prevented, and sanctified to more useful purposes! What forgetfulness of God, and what irrespective irreverence for the Divine omnipresence would also thus be happily prevented!

Moreover, as all our real permanent happiness does and must consist in the enjoyment of God, and as all this enjoyment depends upon our knowledge of and our attention to *him;* (for we can enjoy nothing of which we are ignorant or forgetful;) and, lastly, as all this knowledge and attention depends upon a devout and diligent contemplation of the Divine works, their magnitude, their multitude, their variety, and vastness, in connection with a habitual, serious, and practical meditation upon the Divine word; adverting, in every portion of it, to the progressive and various developments of any of the seven all-important and comprehensive topics which it is the peculiar and special intention of the good book to teach; in the knowledge, belief, and practical influence of which consists our present salvation; namely: 1. The knowledge of God; 2. Of man; 3. Of sin; 4. Of the Savior; 5. Of his salvation; 6. Of the principle and means of enjoying it; 7. Of its blissful effects and consequences. Now, whatever portion we read is designed to teach us something of one or more of those all-important subjects. We should, therefore, be careful to take out of it what God has put into it for our instruction, that we may become wise to salvation, thoroughly furnished for all good works. Thus, beloved daughter, you

will be enabled to accomplish your virtuous "desire, to become a well-informed woman," if the Lord shall prolong your days; and, if not, he will accept of the will for the deed.

It is to promote and secure your virtuous intention that I write you this long and comprehensive letter, that it may serve you as a practical index to the proper and profitable use of the appropriate means with which you are happily furnished for the accomplishment of your virtuous purpose. I humbly hope, dear daughter, you will receive and use it as such. I think I may, without flattery, give you credit both for a good memory and an obedient mind.

May the good Lord dispose and enable you to make the due and proper use of all your privileges, is the earnest prayer of

Your affectionate grandfather,

THOMAS CAMPBELL.

LETTER XIII.

BAZETTA, July 18th, 1828.

TO THE EDITOR OF THE GOSPEL ADVOCATE:

Sir—In perusing your columns, vol. iv, page 300, October 13th, 1826, I see "A Friendly Letter" addressed "To the upright in heart of all denominations," in which you justly observe that "there are certain considerations which are above all sectarian opinions," viz.: "the means necessary to promote good order, unanimity, kindness, and morality, among our fellow-men." I understand you to mean men professing Christianity. You further add what, alas! is lamentably true, "that a deplorable destitution of these things is too apparent to be denied by anybody; that by means of endless jargon and strife the professing world is become a bedlam; that enmity, or a manifest desire to injure one

another, seems to prevail very extensively. Also cruelty, or a desire to destroy the happiness of each other by malicious reports and backhanded innuendoes; and other immoralities equally forbidden by the laws of God and the principles of moral right." That such a monstrous, heathenish state of things as you here complain of must exist as long as sectarian divisions exist, can not be denied by any one who admits the truth of the apostolic maxims, 1 Cor. iii: 3, 4; Jas. iii: 16. For surely division necessarily begets contention, and contention strife, etc., etc. Wherefore, being, as I humbly hope, with yourself, one of the upright hearted who most earnestly wishes the termination of our present distracting and destructive evils, I do, therefore, most heartily concur with you, that "the *means* necessary to promote good order, unanimity, kindness, and morality among our fellowmen are considerations (I would say, *infinitely*) above all sectarian opinions;" to which, by thus addressing you, I most seriously wish to call *your attention;* and, by your kind permission, the *serious attention* of *all* your readers. In your friendly communication you observe that "eighteen hundred years have nearly elapsed since Christians have been engaged in trying to convert and reform the world; and what has been done? But very little." I would rather feel disposed to say, very much; yet I am constrained to say with you, very little, considering the present state of things as the neat result of the whole of that time. But it is certain that the first three hundred years did more for the conversion of the world than did the fifteen hundred that succeeded, and that both with respect to territory and numbers, Christianity was more prevalent at the end of the sixth century than it now is, in the beginning of the nineteenth. For in proportion as corruptions, and their necessary consequents, divisions, increased, Christianity, both in its value and in the extent of its widely-spreading influence, decreased; so evidently pertinent to this subject is your application of the maxim

"United we stand, divided we fall." But be these as they may, I feel again constrained to agree with you, "that confusion and dismay appear to prevail to such an alarming degree that the enemies of our holy religion audaciously pretend that our moral condition is but little better than that of the heathen." Nevertheless, I am very far from agreeing with *them* that it *really* is so. I also further agree with you, that "from this it appears evident that something more efficacious should be done" than any of the sects have hitherto attempted; and, "that after having gone on so many years in one course, it would be prudent, and, under all the circumstances, best, to adopt an entirely new method. This you profess to have done in the following proposition: "Let each denomination of Christians consider all others as brethren." I suppose you must mean that they should esteem and treat each other as such, though you instance but in two particulars, namely: giving to each other a polite and friendly reception into their respective pulpits and periodicals. Now, it would appear that the demand in the above proposition is by far too great; yea, so great as to amount to a moral impossibility, considering the views and feelings of the parties respectively. It seems paramount to a demand, that the parties would acknowledge, at least tacitly, that their respective differences were not worth differing about, and, therefore, that they would make no more ado about them; but that henceforth they would esteem and treat each other as brethren. Again, on the other hand, your application of the principle appears by far too limited, and, of course, would go but a short way to palliate our differences. Indeed, if our party views and feelings were not by some means previously modified, these seemingly good-natured condescensions might unhappily terminate in renewed manifestations of our developed hostilities. But, without insisting further upon the moral impossibility of the adoption of the above proposition as a means to promote good order, etc.; upon its insufficiency

to produce unanimity, morality, etc.; or upon its obvious tendency rather to increase and expose than to conceal our hateful sectarian evils, (as there appears little danger of its being adopted,) permit me to suggest a plan of procedure, as sufficiently new, as I suppose, and as old as the New Testament, and which I humbly presume can be liable to no just objection, for some of the sectarians have adopted it. My proposition is:

Let all that bear the name of Christian, who are disgusted and aggrieved with the present corruptions and divisions existing among us, return to the original standard of Christianity, which is the New Testament, believe and obey the Gospel, as it is there recorded by the pens and from the lips of the holy apostles, and obey the law of Christ, by them enjoined upon the believers; receiving the Old Testament as of equal authority with the New, and making the divinely prescribed use of it; and let this suffice; that is, let all that professedly and practically do so, esteem and treat each other as brethren. Would not this be infinitely preferable to all sectarian opinions, those unhappy results of human exeogitation? For the illustration of the above proposition, let the following remarks be duly considered:

1. That there was a time when all Christians composed but one sect.

2. That every one who believed the Gospel which the apostles preached, and was baptized upon a confession of this belief, was esteemed a Christian, and none else.

3. That all who believed and were baptized had the promise of the remission of their sins, and of the gift of the Holy Spirit connected with their baptism, or were baptized for the remission of their sins and the gift of the Holy Spirit, (see Acts ii: 38, and xxii: 16, with 1 Pet. iii: 21,) and were thenceforth considered as justified and sanctified. (1 Cor. vi: 11.)

4. That specimens of the Gospel preached by the apostles,

the belief of which entitled to baptism, are recorded in the Acts of the Apostles; (see Acts ii, iii, x, and xiii;) so that we can be at no loss about the ancient apostolic Gospel, the belief and obedience of which had the promise of salvation.

5. That the apostles, when commissioned to evangelize the nations, and to baptize the believers, were also instructed to teach them to observe all things that Christ had commanded for that purpose; (see Matt. xxviii: 20;) which all things we have distinctly taught in the Acts of the Apostles and in their Epistles.

6. That, therefore, believing the Gospel that the apostles preached, and obeying the injunctions which they delivered, completed the Christian character. Let, therefore, this faith and obedience be deemed sufficient, as it was at the beginning, and there is an end to all sectarian controversy.

The three thousand that, on the day of Pentecost, believed and obeyed the Gospel preached by the apostle Peter, recorded Acts ii, being baptized for the remission of sins, and the gift of the Holy Spirit, took their seat with the hundred and twenty in the Messiah's kingdom, justified and sanctified, bringing forth most amply and conspicuously the fruits of righteousness, as appears from the narrative of their proceedings. The next day, or very shortly after, the public attention being excited by the healing of the cripple, (Acts iii,) Peter preached another Gospel sermon, the belief and obedience of which added five thousand more to their number, equally pious and benevolent, as appears in the sequel.

Here, then, we have the divinely appointed and effectual "means necessary to promote good order, unanimity, kindness, and morality among our fellow-men," the consideration of which is infinitely superior to "all sectarian opinions," whether of "Universalists or limitarians." Nay, I will venture to add, that none of the sectarian notions, nor all of them put together that have been broached since the apostles' days, have ever produced such effects as the above, and as were every-

where produced, by the belief and obedience of the apostolic Gospel. Indeed, how could they? for to the reception of none of them are the remission of sins and the gift of the Holy Spirit divinely promised, as to the belief and obedience of the Gospel preached by the apostles.

Again, all that was further necessary for the believers to observe, that they might continue in the enjoyment of those blissful privileges, glorify God, comfort and edify each other, and be profitable to mankind by shining as lights in the world, being afterward taught and enjoined upon them by the apostles, according to the commission, Matt. xxviii: 20, and contained in their writings to the Churches. If we would be perfect, as they were required to be, let us, to the belief and obedience of the same Gospel, add the practice of all the things enjoined upon them, and we shall be equally perfect, independent of everything that has been introduced since their day, either as to matter of faith or practice.

Thus earnestly contending for, and holding fast the faith and obedience once delivered to the saints, we shall be happily conformed to the will of God, enjoy his gracious favor and approbation, have the goodly assurance that he will graciously receive our departing spirits at death, and ultimately confer upon us a glorious resurrection and a blissful immortality; for such were the blissful privileges of the primitive Christians, as is abundantly evident from the New Testament. These things the belief of no "sectarian opinions" can confer upon us. Indeed, the apostle-taught Christian enjoys them independent of all the later opinions and inventions of men. And, we might add, who *can* be happy that does not enjoy them all?

Look back upon the several items of privilege above specified, as obviously pertaining to the believing and obedient apostle-taught Christian, and you *must* say, that the happiness of the person, either here or hereafter, must necessarily be deficient that does not possess them all. Now, as no scheme

of religion, the apostolic excepted, does or can make certain and adequate provision for the enjoyment of the above privileges, why not hold it fast as we find it expressly and explicitly stated and defined on the sacred page? Why not have recourse to this only and adequate cure for all our evils, both natural and artificial? I mean both those that result from our corrupt, guilty estate, and such as we have artificially produced by our unauthorized, perverse reasoning.

The grand desideratum, therefore, for the cure of all our intervening evils is, that we return to and hold fast that genuine, original exhibition of Christianity contained in the apostolic writings. In order to this, it would appear necessary, in the first place, that, in preaching and teaching, we not only adopt the apostles' method and use their arguments, but, also, that we adopt and use their terms and phrases upon all the high subjects of Divine revelation; for they spoke not in the words which man's wisdom taught, but which the Holy Spirit taught them, explaining spiritual things in spiritual words. (1 Cor. ii: 13.) Hence the apostle, to Timothy, lays great stress upon the terms in which that evangelist should communicate the doctrine which he had learned of him, charging him to hold fast the form of sound words in which he had taught him; sound speech, that could not be condemned; wholesome words, even the words of our Lord Jesus Christ, etc.

Now, certainly, nothing can be more reasonable, nothing more safe for us, than to speak of God, of Christ, of the Spirit, and of all spiritual things, even of all the high matters of pure revelation, in the very terms in which these things are revealed to us. For, as we can know nothing of such things but by pure revelation, so we can know nothing truly of them but in so far as they are revealed, and by means of the very terms in which it has pleased the Divine wisdom to reveal them. While, therefore, we speak of the Father, of the Son, and of the Holy Spirit in Scripture terms, ascribing all that

worship, and inculcating all that obedience to them, conjointly and distinctly, which the Scriptures inculcate and ascribe, we exhibit ourselves as the taught of God, as the disciples of Christ, and can give no just offense to our Christian brethren. In like manner, when we speak of the invisible world, and of the future state, in the language of holy Scripture, we abide under the Divine teaching, and can give no just offense. But when we begin to theorize and speculate upon all, or any of those subjects, a thing which none of the apostles or prophets ever did, we then set up for ourselves, offend our brethren, and run the risk of becoming heretics, that is, sect-makers.

Upon the whole, one thing is certain, that if such things had never been attempted, but had men contented themselves with the phraseology of the holy apostles and prophets upon all religious subjects, our corrupt, prostrating sectarianism had never existed. Another thing is equally certain, that, under the primitive, apostolic style of Christianity, exhibited in the New Testament, under which the primitive Christians lived, believed, and were taught, they enjoyed and manifested as high attainments in all moral and religious excellence as did any since their day, the present highly-refined age not excepted; many of whom have banished the devil, and hell, and the separate existence of human souls, the existence of demons, the wrath of God, and a judgment to come, quite out of their religious tenets.

And, lastly, upon this topic, I venture to affirm, without any reasonable fear of rational contradiction, that until Christians return to the original standard of Christianity, and receive and obey the Gospel and law of Christ in the old-fashioned style and terms of the apostles, and thus become their immediate pupils, as the first Christians were, that things will never be better among us than they are at present.

In the second place, it would appear necessary that, in order to reclaim and retain original ground, we must relinquish the textuary and spiritualizing methods of preaching,

and the affectation of attempting to explain everything we read in the holy Scripture; as if the apostles and prophets, or rather the Holy Spirit that spoke by them, did not know how to speak a sentence, nay, scarcely a single word, that any mortal could understand without the help of an inspired or learned interpreter to explain them.

THOMAS CAMPBELL.

The following sentiments, written for the pages of an album, are highly interesting and truly original for an album. They will, no doubt, be appreciated by every Christian reader:

BETHANY, August 18th, 1845.

MRS. JULIA BAKEWELL:

Beloved Sister in Christ—Understanding that it is your husband's intention to remove his family a considerable distance from the vicinity of Bethany, after which it is not likely I shall ever have the privilege of seeing you again in this world, I therefore avail myself of the present opportunity you have afforded me of writing in your album, to record for your consideration a few leading, important truths of our holy religion; the realizing belief and devout practical meditation of which are essential to the actual enjoyment of them. The first of these which I shall mention is the dreadful, helpless, ruined condition in which sin has placed the whole human family. Second, the love of God to us in this awful condition, to effect our deliverance from it. Third, the means divinely appointed for our actual enjoyment of this blissful deliverance.

Now, as to the first of these three topics: we are divinely informed, it has corrupted and destroyed the whole human

family; that all flesh have corrupted their way; that there is none righteous, no, not one; that the whole world *naturally* lies in wickedness, under the god of this world, the prince of the power of the air, the *spirit* that now works in the children of *disobedience*, among whom we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by *nature* children of wrath, even as *others*.

For the *fleshly mind* is enmity against God, and is, therefore, *not subject* to the *law of God*, neither, indeed, can be; so that they who are under its *influence* can not please God, but are enemies in their minds by *wicked works*—haters of God—hateful and hating one another; so that the first-born man murdered the second. Alas! alas! into what a hateful and ruinous condition has sin brought us?

Topic second.—But, blessed be God, he *so* loved us in this *perishing* condition, that he gave his *only begotten Son* to suffer the punishment due to *our* sins; that whosoever believes *in him* might not perish, but have eternal life. Herein is *love!* most *astonishing love!* that when we were in this most unlovely, even hateful condition, God *so* loved us as to send his only begotten, *infinitely* beloved Son into our *guilty* world, thus to seek and to save *us* who were lost; to be the propitiation for *our* sins, that we might live through *him*. But even all this would not have sufficed, would not have reached our depraved, perishing condition, dead in sins, alienated from the life of God through our native ignorance and enmity. No! we must be regenerated, must be quickened, created anew, made alive in Christ. Now, it is the Spirit that regenerates, that quickens, that gives spiritual life, that makes the new creature; and if any one be in Christ, he must be such. Now, all this is the peculiar work of the Holy Spirit, for it is *he* that *enlightens*, *convinces*, and *converts* us *by the Gospel*. For he is the Spirit of *faith*, without whom no man can sincerely confess Christ as *his Lord;* it is indeed through

his special influence, by the *word of truth*, that we are convinced and converted, justified and sanctified. He is the Spirit of *power*, and of *love*, and of a *sound mind*, the Spirit of *holiness;* so that all *Christian virtues* and *good works* are ascribed to the Holy Spirit, as the *fruits* of his *Divine influence*. Wherefore, if any man have not the *spirit of Christ*, he is none of his. Now seeing that God so loved us, dead in sins, as to give his only begotten and well-beloved Son to die for our sins, that we might be justified by his *blood*, and his Holy Spirit to quicken, enlighten, convince, and convert us, that we might be actually justified and sanctified through *faith* and *obedience;* what, then, should prevent our blissful assurance of pardon and acceptance when we call upon God for this most desirable purpose? Will he refuse sin-pardoning mercy and sanctifying grace to the believing applicants whom he so loved dead in sins, as above described? Surely no; for if he so loved us as above noted, in our most loathsome and offensive condition, *will* he, or *can* he withhold the good he has so most graciously promised and provided for our deliverance from that wretched state, when we come as suppliants to his throne of grace to obtain it? *Unbelief* itself could hardly admit such a conclusion. For if he so *loved* us, dead in sins, as to give his only begotten Son to *die* for our sins, how will he not with him also *freely* give us *all* things that pertain to *life* and *godliness?* Wherefore, having such an insuperable, transporting *evidence* of the love of God to poor, guilty, polluted, perishing humanity, let us *always* approach the throne of mercy, through our great High Priest, in full *assurance* of faith, that we may obtain mercy to help us in *every* time of need.

Topic third.—The means divinely appointed for the blissful purpose of our actual enjoyment of the great salvation which the *love of God* has most graciously provided for us, at the expense of the awful humiliation, sufferings, and death of his only begotten and *infinitely beloved Son*, are the *belief*

and *obedience* of the *Gospel* and *law of Christ*. Consequently, the first thing incumbent upon us, *after* baptism, is the daily and diligent perusal of, and meditation upon, the word of God, with prayers for this all-important purpose; for by the *former* we are made wise to salvation, and by the *latter*, that is, by the assistance of *the Holy Spirit of promise*, we are enabled to reduce it to *practice;* without whose assistance we can do nothing that is holy, just, and good; for *He* is the *Spirit of holiness*. Wherefore, it is only as many as are led by the Spirit of God that are the children of God. And if *children*, then *heirs of God*, and *joint-heirs with Christ*. Therefore our heavenly Father *gives* his Holy Spirit to them that *ask* him. Having, then, *free access* to the *word* and *Spirit* of God, the former to *teach* us everything that we ought to *believe* and *do*, the latter to *apprehend*, *realize*, and *practice* it, what more do we want for our *present* and *eternal* enjoyment of the *great salvation*, but the divinely prescribed use of the *Bible*, and *the throne of grace?*

These things being *evidently* so, let us *exercise* ourselves unto *godliness* night and day, in the divine use of the word of God, and prayers for the blissful purpose of *understanding*, *practicing*, and *enjoying* its *Divine contents*.

Wishing you and your beloved consort all happiness here and hereafter, I remain, beloved sister in Christ, your sincere friend and humble servant in the Gospel,

THOMAS CAMPBELL.

THOMAS CAMPBELL'S DIARY,

ANNO DOMINI, 1800.

THAT our readers may form their own judgment of the character and spirit of Father Campbell, we present to them a specimen of his diary, which he kept for some period of his early life in the Christian ministry. This diary, now over sixty years old, reveals much of the mind and the character of its *subject* and *author* in one personality.

Sabbath, June 1st, 1800.—This day very weak, both in body and mind. Slept long this morning. Very dull and heavy in prayer, both in secret and public. The prevalent carnality of the last week has prevailed much this day. I have reason to bless God I have not felt so much concern for public approbation, nor such strong emotions of self-conceit as formerly; but, alas! what weakness and timidity in publicly reproving the violators of the holy Sabbath. Is not this want of love? Lord God, grant to me more abundantly the spirit of zealous piety and charity, and make me more faithful.*

* Were any man, in perfect good health of body, to institute a diary of his physical constitution, and proceed to feel his own pulse some three or four times per diem, and to take notes on each occasion, and, in his *memorabilia*, record the signs and symptoms of morning, noon,

Monday, June 2d.—This day engaged in public services; tolerable in health, and somewhat comfortable in mind, and sensibly concerned for the state of the congregation, and for the success and proper management of the approaching fast solemnities.*

June 3d.—Blessed be God for any symptoms of good from his gracious presence. Lord bless and pity us; shine on us with thy face. Resolved, in the strength of his grace, to study a life of lively, realizing faith, and of habitual spirituality.

Wednesday, June 4th.—Spent this day in study, with tolerable composure; but, alas! not with that devotional frame of mind that should accompany such exercises.†

Resolved that I will endeavor after a more devout and spiritual manner of preparation for public services. That I will be more particular in imploring the Divine direction in choosing subjects for the Divine presence and illumination in studying, and for the application of it to myself, as well as for ability and success in the delivery of it. May the Lord pity and direct me in all things!

Thursday, June 5th.—Spent this day in public services;

and evening, unless possessed of great self-command and vigor of intellect, he would be sending for a physician at least once or twice a day, to sit in solemn judgment upon his abnormal feelings and portentous symptoms. Still, as Dr. Young, the poet, said:

> "'Tis good to talk with our past hours,
> And ask them what report they have borne to heaven."

* Having made some one, two, or four sacraments per annum, Presbyterians made them great "*solemnities*," with preparations of fast days, and special prayers and self-examinations. Father Campbell, in his own Presbytery and Synod, was always peculiarly exact and uniform in his zeal and efforts to turn them to good account, by prayer, fasting, and self-examination. Why not, reason asks, be always examining and taking cognizance of our states of mind, our motives, and affections?

† Is not every act of worship addressed to the God and Father of our Lord Jesus Christ equally solemn?

preached with some degree of freedom; prayed with some degree of enlargement—blessed be God. But, alas! suddenly lost all comfort and liveliness through my cursed self-conceit and incautious security. I desire to be humbled for my abominable self-conceit and sacrilegious self-seeking. May the good Lord graciously pardon. Resolved to watch and pray, and to live in the constant exercise of faith, and to cultivate humility, self-denial, and Christian sympathy.*

*In every act of religious worship, we address the same God the Father, through the same Mediator, and by the aid of the same Holy Spirit, or Holy Guest, who, because he *dwells* in the hearts of all the children of God, is never *formally addressed* in holy writ.

It is a very generally neglected inquiry, Why are no prayers, no thanksgivings, no formal addresses to the Holy Spirit, commanded or suggested by any inspired writer of the New Testament or covenant, in any exhortation? Neither saint nor sinner is once commanded in the Christian Scriptures, to ask, to beseech, or to supplicate, in any form, the Holy Spirit.

Without the aid, without the presence in our hearts, of the Holy Spirit, we can not acceptably approach the throne of grace, or practically know what to ask, in order to our growth in any grace within the area of faith, hope, or love.

There seems to me, and for many years past it has seemed to me that there is a peculiar ignorance, or ambiguity, or vacuity of thought, on the person, mission, office, and work of the Holy Spirit.

Because we have questioned some of the theories of our fathers and of our brethren in this living age, we have been rewarded with numerous, and various, and vehement reproaches and invectives from those who have obtained patent rights from Synods, Councils, and General Assemblies, for a specific theory, patented and stamped by the hand and seal of the proper officials, for said rights, immunities, and endowments.

Despite of the long and loud maledictions and misrepresentations of skeleton editors and partisan spirits, the great cause of original and apostolic Christianity, based on the absolute grace and mercy of the adorable Messiah, to whom the Holy Spirit was not only given without measure, but given to dispense spiritual blessings, as the plenipotentiary of Jehovah Elohim, in such gifts, graces, and measures as the body—the mystical body—of our Lord Messiah might require, in order to its origination, organization, progress, growth, and triumph.

Friday, June 6th.—Spent this day in study, with great barrenness; little spirituality or love; feel a sense of the deep depravity of my heart before God. I desire to lie in the dust at his feet, and even to feel his precious mercy as lifting me up.

The true, the Divine, the Christian Church is the grandest institution in the entire area of God's whole creation.

One of its grand intents is a new revelation to the whole intellectual, moral, or, in one word, to the spiritual universe; of the manifold majesty, excellency, glory, and grandeur of *the Alpha* and the *Omega* of every created being, within all the possibilities of every attribute and manifestation of the Lord God Almighty. Hence the superb mystery of godliness is the Divine transcendentalism of all glory, honor, majesty, and felicity within the grasp of human and angelic capacity and comprehension. It is to rise eternally onward and upward, without measure, limit, or end. Hence the transcendentally culminating glory, honor, and majesty of the triumphant Hero of human redemption. How palpably true it is, that no eye has ever seen, no ear has ever heard, no heart has ever conceived, no seraph has ever comprehended, no finite intelligence has ever realized the glory, the splendor, the majesty, the felicity of the ransomed, the beatified, the glorified joint-heirs of HIM who is the beginning and the end, the first and the last of the universe of universes, that fills the area of interminable space.

Language is bankrupt, imagination is impotent, in the presence of the suggestions of that prelibation of bliss, the fruit of the Eternal Spirit in the sanctified spirit that apprehends and appreciates the oracle which attests the Alpha and the Omega, the beginning and the end, the first and the last.

Man, and, we presume to think, that angel, cherub, or seraph, or any finite being in the whole area of creation, nor all of these united in one positive impersonation, can not now, nor can ever, comprehend the hight or the depth, the length or the breadth, the beginning or the end of this ineffably grand and glorious creation of God.

He alone that sits upon the throne of the universe of universes, who inhabits eternity, and who fills immensity in the entire conception of it, can comprehend that exceeding and everlasting weight of glory in the contemplation of the honor and felicity of the co-heirs of the Lord of life, and the unwasting fountain of universal being, and of all appreciable blessedness.

No man ever has comprehended, no man ever can comprehend, the topless, the boundless area of spiritual being and blessedness adum-

That I may be low in mine own eyes, and forever ascribe free, saving, abundant mercy unto my God, Lord Jesus reveal thyself in me, manifest thyself to me; make me strong through thy strength. I do heartily and forever resign myself to thee, as the fruit of thy purchase. "Into thy hands

brated in the types and oracles which the Bible and the universe present as the area of the inheritance which the Lord God Almighty has prepared for them that know him, acknowledge him, love him, adore him, and glorify him in his spiritual beauty, honor, and majesty.

That anthem sung in the concert of creation, when all the morning stars sang the song of creation, and all the sons of God shouted for joy, will be repeated in strains and ecstasies, of which we never had, and never can have, an adequate conception while incorporated with the elements of this mundane and material creation, which is to be dissolved and re-edified by Him who has solemnly declared that he will create all things new—new heavens and a new earth—in which righteousness shall reign.

This is what Greeks and Romans, Jews and Gentiles, as *such*, never did achieve.

From the records of Father Campbell's experience, as given by himself, in the early part of his ministry, we have one of the best demonstrations extant of the imperfections of that system of Presbyterianism which obtained, at the beginning of this century, in Great Britain and Ireland.

As to his sincerity and ardent desire for usefulness in his calling, there is, in his own statements, internal evidence of a sincere desire to honor the Lord, to advance his cause, and to convert sinners, and edify and perfect the members of the Church over which he presided. His diary was not kept for publication, but for his own special use and growth in the knowledge of himself, and of the work in which he was engaged. He desired to be useful, to preach and teach the Gospel, to honor the Savior, and advance his cause and kingdom in the world. He was philanthropic; he spent much of his time in visiting the families of his charge, in ministering to their edification and comfort; especially attentive to them in their afflictions, visiting their families, catechising their children, admonishing, when necessary, both parents and children, and endeavoring to elevate their standard of piety and humanity.

The fault was both in the theory and in the practice; zeal for orthodoxy, and devotion to forms and customs, were the blighting influences, both upon minister and people, teacher and taught. It was an inanimate formalism, alike injurious and fatal to the teacher and the taught.

I do commit my spirit, O thou Jehovah, God of truth, who hast redeemed me."

Saturday, June 7th.—This is a day of holy convocation with us at Ahorcy. How shall I walk before the Lord and before his people! How, alas! is my mind debased and weakened with the habitual care and consideration of mean, trifling, worldly concerns!

O that I had wings like a dove, then would I flee away and be at rest. Then would I rise above this debasing carnality of disposition, to the contemplation of the glorious Lord, his works and ways. I will go in the name and strength of the Lord, leaning upon his mercy for pardon, for acceptance and assistance, in the endeavored exercise of faith, penitential humility, watching, and prayer. May the good Lord accept, direct, and assist me in the undertaking, and seal me for himself till the day of complete redemption. Amen!

Sunday and Monday, June 8th and 9th.—These days employed in public services.

Notwithstanding many interruptions, and much imbecility of mind and body, enabled to go through with the work with some degree of propriety of composure, and, I hope, of spiritual advantage, both to myself and to others. Glory to God!

I see, more and more, the necessity of self-denial, holy vigilance, of devotedness to God, of deep humility, of relying always as a worthless, helpless, guilty sinner, upon the free sovereign mercy of God in Christ, for pardon, acceptance, and assistance in everything.

Resolved, through grace, as much as possible, to give myself up unreservedly to His work, to seek His glory. Amen!

Mere doctrines and theories are fatal substitutes for the original Gospel and the institutions of the Lord Jesus Christ. Yet, such was the order of that day and generation: *theory* instead of faith; *form* instead of power; *orthodoxy* versus heterodoxy; consecrated customs against Divine ordinances. And such, alas! is the present attitude and position of things called evangelical and orthodox, by the great majority of professors in this our age and country!

Tuesday, Wednesday, and Thursday, June 12th.—These days weak in health—I may say both of body and mind. Nothing worthy of note occurs. It appears an awful time of prevalent security and of prevalent judgment; a sort of lowering calm before a storm. Be it my study to watch and pray.

Friday and Saturday, June 13th and 14th.—These days very dull and heavy, weak and sickly, both in body and mind; partly exercised with an awful apprehension of my extreme guilt and vileness before God. I can never open my mouth any more but in the language of deep humiliating self-abasement, as the last, the least, the vilest, the most undeserving of all.

Sunday, June 15th.—This day much as usual; weak and sickly in the morning. Mercifully assisted, I hope, this day in enduring the fatigue of the public work, as well as in speaking upon the different subjects, though with very little preparation.

I think I received some help and encouragement from an evening conversation with a few of the elders. I closed this day more comfortably than I have done any for many days past, being made more clearly to see that when the sinner is visited in the Divine mercy with the enlightening, convincing influence of the Gospel, so as to be deeply convinced and humbled under a just apprehension of his guilt, vileness, and depravity; and of the nature and design of the great salvation, of Divine grace, through the meritorious influence of the Divine mediation of our Lord Jesus Christ.

That in making application, under these views and impressions, to the sin-pardoning mercy and grace of God in Christ, earnestly desiring deliverance from the guilt and depravity of sin, in order to a life of holiness, he is, *ipso facto*, justified and accepted; and ought to know and believe this to be so according to the Scriptures; to the glory and praise of God, and for his own furtherance and consolation.

May I henceforth praise his name who hath given me to

know this, and in the faith of his holy promise for pardon, acceptance, and assistance in every duty, may I abound more and more in all fruitfulness, to the glory of the riches of his grace in Christ Jesus, world without end. Amen.

Monday, Tuesday, and Wednesday, June 18th.—Spent these days as usual, in the ordinary business of my calling; nothing specially interesting occurring. My mind rather low and inactive in spiritual exercises.

On Tuesday evening I had a word of sermon at Widow Hutchinson's, for the purpose of baptizing the child of her son. I have reason to be thankful for the liberty and recollection of thought and speech I enjoyed on that occasion. In conversing with some of the members after sermon, I was enabled to insist much upon the necessity of real religion as consisting in these three great branches: of piety, justice, and charity. Salvation, as exhibited to us in the Gospel, may be justly termed both conditional and unconditional.

1st. Unconditional, as it respects the free pardon and acceptance of the sinner, without requiring any degree of moral improvement to qualify for it, but is all of mere mercy and grace to the poor, lost, guilty, vile, wretched sinner.

2d. Conditional, as no man *can* be saved without giving himself up to the teaching of God's holy word and Spirit, denying his corrupt self, and following the example and precepts of the gracious Redeemer; in short, "without holiness no man shall see the Lord."

[NOTE.—Reason forbids men to do wrong, but the reason of a miser prompts him to do anything that will increase his treasure; for his reason is alienated, and the reason of this is his covetousness. "The love of money is the root of all evil."]

Thursday and Friday, June 20th.—Spent these days as usual in the business of teaching, both at home and abroad. I have great reason to lament the deadness, inactivity, and dreary barrenness of my mind in spiritual things. I have been inquiring how this may be removed and prevented. The

cause appears twofold: 1st. The mind engaging itself too much in inferior concerns. 2d. The partial neglect of the appointed means of spirituality, such as frequent prayer, reading, etc.

Resolved, through grace, to give myself more up to spiritual exercises, and less to worldly thoughts than hitherto. Surely his grace, in the due use of the appointed means, will be sufficient for me, and his strength manifested in my weakness. Amen.

Saturday and Sunday, June 22d.—These days somewhat better in health than usual.

Engaged in studying and expounding the necessity of holiness, or the inseparable connection of faith and works, from Acts x, on the character of the devout centurion; and James ii: 13, of the inutility of faith without works. Resolved, accordingly, to exercise myself unto godliness, in all the appointed exercises of piety and charity. To adopt the apostle's motto, and seek to act from his principle, viz.: "The life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." I have still deep reason to lament my spiritual deadness, and neglect of spiritual means.

Monday, Tuesday, and Wednesday, June 25th.—On the first of those days, at Presbytery. Not very spiritual during public worship, nor suitably grave in Presbytery. O! that I could refrain my speech, and maintain due composure and solemnity of thought. I lose myself, and am often hurt by hilarity, or by much speaking, in the way of showing my own opinion, except the subject be very practical.

On Wednesday very dull and stupid. What a dark ground of insensibility and unsympathizing apathy in one of the most delicate and affecting situations imaginable. And, O! how indevout.

But, notwithstanding all my complicated unworthiness, how gracious has the Lord been to me and my family this day,

in increasing it with a daughter, and in preserving the mother in the hour of her distress and danger; granting both a speedy and safe delivery. Glory to his name! This effect of thy gracious goodness and power shall be, through thy grace, devoted to thee. "For thine is the kingdom, the power, and the glory, world without end. Amen."

O! accept of me, and of this fresh dedication I desire to make of myself and of my family to thee.

Thursday, Friday, and Saturday, June 28th.—The first of these days employed in my ordinary business of tuition and family affairs. Afternoon of Friday, made an occasional visit to ——, for preaching and conference. I felt most wretchedly deficient in preparation, and also in conducting myself with proper solemnity after the proposed business was over. Resolved, through grace, to be more cautious and vigilant upon all such occasions, for the future, in obedience to that most necessary admonition of the great apostle: "Let not your good be evil spoken of." O Lord, forgive, and in mercy prevent such mismanagement. Amen.

Saturday spent partly in study. I have great reason to be thankful that the Lord has not utterly frowned upon me and overwhelmed me with distress, to which I have justly exposed myself by my provoking mismanagement of his work. Glory to his name! He has not hidden the sweetness and savory apprehensions of great Gospel privilege from my mind and heart. I humbly hope thou wilt continue to support me with thy great mercy. I desire to be thine, to devote myself wholly to thee. Give power, O Lord, to fulfill my purpose. Help, Lord, this night and to-morrow. Abundantly bless me in thy work. Reject not, O Lord, my prayer, nor my weak confidence. Thou shalt prevent me with thy tender mercies.

Sabbath and Monday, June 30th.—I have reason to be thankful for the support and liberty I enjoyed in public exercises of the day. Monday, rather dull. Sad experience of mistrust and carnality, on my return from Richhill. What

a prevalent preponderancy of heart toward the world. Not that I think or judge these present transitory trifles to be at all comparable to the glorious things of His kingdom, but the weakness of the mind.

Tuesday, July 1st.—Lost, in a great measure, to any real purpose of improvement or preparation for public use. This destruction of much precious time has proceeded from a bad or imprudent arrangement of my own business; or rather, from a vain, restless curiosity in running after things where my real business did not call me; or if it did, in not observing a proper punctuality in beginning and ending my engagements; and in giving way to every trivial inducement, either to delay or exceed due bounds.

Resolved, for the future, to abridge my intendments and purposes to matters of real obligation or very urgent expediency, and not lightly to follow the first impulse of a restless curiosity; but in all undertakings to proceed with cautious deliberations.

A good man will guide his affairs with discretion unto the end.

Wednesday, Thursday, and Friday, July 4th.—These days partly spent in a kind of restless anxiety, under dark and uncomfortable frames and impressions relative to my state, and the way of sure access and acceptance through the Gospel.

Desirous of being devoted to God in heart, and of living a life of faith, in *holy, loving obedience*, and conformity to his most holy and gracious will, but as yet unable to attain to a steadiness in this most desirable way, though apparently most open and easy according to the Gospel.

May the Lord give light and strength, and lead me in the way everlasting. Amen, amen.

There is no better index of a Christian's healthfulness than a good appetite for the word and ordinances of God. For "*the bread* of life," "*the water* of life," and *the breath* of life, usually called the *Spirit* of life. These invigorate the Christian.

NOTES OF A SERMON

PREACHED BY THOMAS CAMPBELL TO HIS CONGREGATION IN AHOREY, IRELAND, A. D. 1800.

TEXT—"I will be a God unto thee."

THIS is the fullest of all the promises; for when God is promised, what is it that is not promised?

1st. All that God *is* is promised; his power for protection, his wisdom for direction, his grace for acceptation, his mercy for commiseration, his justice for recompense, his holiness for sanctification, his love for delight, his unchangeableness the guarantee of our privileges, his eternity the period of their enjoyment.

2d. All that God has is promised. His creatures on earth to serve us, his angels in heaven to guard us, his ordinances to make us holy, his recompenses to make us happy, his comforts to support us, his graces to adorn us, his glory to crown us.

3d. It is the surest, being in itself a strong bond and a firm seal to all his other promises. It is the most precious of all the promises, inasmuch as it puts us in possession of the most precious property.

God is light without obscurity; how precious is that light to the mind! God is life without mortality; how precious is such life to the soul! God is peace without perplexity; how precious is such peace to the conscience! God is love without mutability; how precious is such love to the heart!

inasmuch as it is the foundation of the most precious relations, the tender and endearing charities of Father, Son, and Brother.

Like the tree that the Lord showed Moses in the wilderness, which, being cast into the bitter waters, rendered them wholesome and palatable, this promise is a remedy for all the bitterness of our fallen state; for, by virtue of this new covenant grant, the bitterness of wrath is passed from thee, O believer! for God is there to love thee; the bitterness of sin is past, for God is there to pardon thee; the bitterness of death is past, for God is there to unsting death, by turning the grim tyrant into a messenger of peace to thee, making the day of thy death better than the day of thy birth.

To-day shalt thou be with me in Paradise.

These, then, are some of the covenant blessings contained in this clause of the promise, "I will be a God unto thee."

METHOD OF DISCOURSING.

THE following abstract, made by Father Campbell, will give his manner of discoursing, and his views on certain subjects, in the early part of 1800, and will not be destitute of interest to the reader:

AHOREY, *June* 22, 1800.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"—JAMES ii: 14.

HEAD I.

1. Introduction from the general scope of the Epistle, and the early corruption of Christianity.

2. Then, endeavor to catch the train of the apostle's reasoning in the context.

3. Show the consistency between James and Paul.

ASSUMPTION.

Faith without works will by no means save a man.

1. Consider the necessity and importance of faith in order to salvation.

2. What kind and degree of faith an unconverted man may have.

3. What are the genuine fruits of a true saving faith?

Lastly. Conclude with some suitable application.

Faith is necessary:

1. To bring religious truths into the mind.
2. To feed upon them, to enjoy the good of them.
3. To give God the glory of his great salvation.

HEAD II.

1. He may have a national faith or opinion.
2. He may have a professional faith.
3. He may have an imaginary faith.

HEAD III.

The genuine effects of a true saving faith are:

1. Sorrow for sin.
2. Application to the Divine mercy, as revealed.
3. Reliance upon the Divine love through the merits of Christ.
4. Conformity to the Divine will in all manner of conversation, viz.: in piety, purity, justice, charity, and universal benevolence.

WHY CAN NOT FAITH ALONE JUSTIFY?

1. A lonely faith can not justify, because it is deficient in itself.
2. It can not justify, because it can not reconcile.
3. It can not justify, because it can not sanctify.
4. It can not justify, because it can not glorify God.

N. B.—It has the direct contrary tendency.

INFERENCES.

1. Mistakes about faith are most dangerous.
2. A person may suppose he has faith when he has not.
3. The sure way to prevent this self-deceit is to walk in the steps of those that are approved ensamples of faith.

CONCLUDING ADDRESS.

First.—To the poor.
Second.—To the rich.
Third.—To those in a middle station.

1. A reflection upon the conduct of the poor in time past.
2. A reflection upon that of the rich at present, with the moral tendencies.

The above was Father Campbell's general method of discussing his subjects, and somewhat in accordance with the general method of sermonizing at that time. It is worthy of consideration whether his example, in thoroughly digesting his subjects, is not worthy of imitation by many in our times. No man should be less careful as to what he teaches than he was; because no man can teach others what he does not understand himself.

ADDRESS OF THOMAS CAMPBELL TO THE SYNOD OF IRELAND,

MET AT BELFAST, COUNTY DOWN, A. D. 1804.

BROTHER MODERATOR:

Reverend and Dear Sir—At the meeting of the Committee of Consultation in Richhill, on the second Tuesday of October last, according to appointment, for concerting a plan of union between the two bodies of Seceders in this kingdom, the evil nature and tendencies of our unhappy division occupied, for some time, the serious consideration of the Committee.

It appeared to us, indeed, a matter truly deplorable, that, in the circumstances in which the Lord has placed us, there should not exist the most perfect harmony among all the sincere friends and lovers of the truth as it is in Jesus; and that all such were not united in one common, energetic co-operation in the grand cause of truth and righteousness, under the banner of one common, comprehensive, and faithful testimony. More especially that a respectable body of professing Christians, in a declared secession from the surrounding Churches, on account of their heterodoxy, and other prevailing enormities, should be divided among ourselves; while, at the same time, there exists no real difference between them in doctrine, worship, discipline, or government.

This, our unhappy division, appeared to us an evil of no small magnitude, whether abstractly considered as inconsist-

ent with the genius and spirit of the Christian religion, which has union, unity, and communion in faith, hope, and love, for its grand object upon earth, or whether considered in its hurtful tendencies, as marring and embarrassing the cause which it was the grand object of the secession to promote. For has it not exposed the zealous contenders for a reformation, on both sides, to the contempt and jeer of the scorners, and filled the mouths of scoffers with reproach and obloquy? Has it not been fraught with the awful consequence of distracting, disturbing, and dividing the flock of the Lord's heritage, and of sowing discord among the brethren? Has it not been productive of a party spirit, both among ministers and people, stirring up and promoting an unhappy disposition of evasion and reprisals upon the boundaries of their respective communities? Has it not had an awful tendency to relax discipline, or render it abortive, by opening a door of escape to the delinquent, or by its dissuasive influence upon ministers and sessions, for fear of losing the subject, in case he should take offense? Has it not had a very embarrassing tendency with respect to many of the serious and well-meaning, when they, seeing our division, upon inquiry, find that the subject-matter of our difference is not to be found either in the Old or New Testament?

Affected with a sense of those lamentable evils, (the manifest result of our unhappy division,) we proceed, in the next place, to inquire by what means those grievances might be fairly and amicably removed.

After a conversation upon this head, finding no existing difference either in faith or practice between the two bodies of Seceders in this kingdom, we could not reasonably affirm that there was any existing cause of division; and that, of course, no manner of necessity for continuing in a state of actual separation where there was no actual existing cause; more especially as that branch of the secession Church in this kingdom known by the name of Burghers exists in an

independent and separate capacity from those of the same denomination in Scotland, and so, of course, no longer influenced by their decisions or administrations.

Upon these grounds, as matters of incontrovertible evidence, we were again obliged to conclude that the nominal division subsisting here was, at best, a distinction without any real difference, that could, in less or more, affect the grand cause of secession within the limits of our actual jurisdiction in this kingdom, and, at the same time, that our unfounded division was, and must be, prejudicial to the interests of the common cause in which we are all equally embarked. It would be of no use to our brethren of either seet in Scotland, where the grounds of the unhappy controversy at first originated, and does still, in some measure, continue to exist. The way being so far clear, there appeared no manner of doubt concerning the propriety and high expediency of carrying the desired coalescence into effect.

The manner of essaying this, however, appeared to us a matter of such peculiar delicacy, in respect of the particular views and feelings of our brethren on both sides, that we could have wished to have rested, with a simple declaration of our opinion as above. But, apprehending that, from the nature of the task imposed upon us, something further would undoubtedly be expected, we ventured to sketch out the following plan, relying upon the candor and sympathy of our brethren, that, upon receiving extracts of it, they would favor us with their friendly animadversions; that so collecting all the information we could, we might, at our next meeting, revise, alter, or remodel the whole question, as we could understand the wish and views of our sincerely-esteemed and much-respected brethren.

Reverend and dear sir, having thus given you a succinct account of our proceedings, I subjoin a draft of the determinations in which we all unanimously acquiesced for the present, until we should receive further information; at the same

time earnestly requesting your assistance, either by letter or otherwise, just as opportunity may serve.

I am, with all due respect, reverend and dear sir, your unworthy fellow-servant,

THOMAS CAMPBELL.

PROPOSITION 1. That it is the opinion of this Committee that a union of both denominations of Seceders in this kingdom would, through the Divine blessing, contribute much to the edification of the Church, and to the credit of religion.

PROPOSITION 2. That while we recollect with sorrow the melancholy consequences of our unhappy divisions, which have alienated affections on both sides, and tended rather to exaggerate our mutual infirmities than to heal and cover them, being heartily desirous that these evils may proceed no further, we are of opinion that, in existing circumstances, it is our incumbent duty to avoid all animadversions, or all direct or indirect criminations of either party, with regard to past ground of differences, which might tend rather to gender strife than to edify one another in love.

PROPOSITION 3. That the circumstances in which the Lord has placed the secession Church in this kingdom do not render a judicial decision concerning oaths, disputed in Scotland, a necessary part of testimony-bearing in this land.

PROPOSITION 4. That seeing both denominations of Seceders in Ireland are of one sentiment in the grand abstract or covenanted system of doctrine, worship, discipline, and government contained in the Westminster Confession of Faith and Catechisms, Presbyterian Form of Church Government, and Directory for Worship; and seeing that the judicial decision about oaths in Scotland can be no actual subject of testimony-bearing here, much less a term of communion among us; therefore, it appears that there is nothing to prevent the two bodies of Seceders in this land to unite in a bond of a common testimony adapted to their local situation.

PROPOSITION 5. That such a testimony should be emitted and adapted to our circumstances, as a branch of the secession Church in this part of the United Kingdom, as would, at the same time, preserve every article in the original testimony emitted by the Associate Presbytery, in so far as said articles may appear in any wise effective of the grand object of testimony-bearing among us.

I here take the liberty of subjoining the following query, which was proposed to the consideration of the Committee, as it seems to be at the root of the matter of our present deliberations:

QUERY. Is it not sufficient, to vindicate the faithfulness of any branch of the Church resident in any kingdom or state, that a faithful testimony be borne by her, in her collective capacity, against the errors and evils existing in the limits of her local jurisdiction? Or must she interfere with all the local evils existing in administrations of the various branches of the same Church in the other states or kingdoms of the world, in the way of testifying against said evils, especially against such evils as she never can bear a practical testimony against in her actual administrations; which is evidently the case with respect to the subject-matter under consideration?

N. B. The epistles addressed to the seven Asiatic Churches, in Revelation ii and iii, seem a direct answer in the affirmative to the above query.

T. CAMPBELL.

FAREWELL DISCOURSE OF THOMAS CAMPBELL.

DELIVERED IN BETHANY MEETING-HOUSE, JUNE 1ST, 1851,
IN HIS EIGHTY-EIGHTH YEAR.

WE reserve our remarks on the following discourse to the close of it, leaving the reader to form his own judgment of its contents and its bearings.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself."—MATT. xxii: 37, 40.

BELOVED FRIENDS AND BRETHREN: It has been the affectionate wish of many beloved friends and brethren in Christ, that, in view of the necessity which the infirmity of age and the loss of my sight lay upon me to cease from my labors in the public ministry of the word, I should give a farewell discourse to those of my friends and brethren who meet statedly in this place, and with many of whom it has been my distinguished privilege, for many years, to unite in the worship of our adorable heavenly Father. But I have heretofore felt myself discouraged, by my failing capacity, to undertake to perform a task so affectionately urged by you, and, on that account, also so much desired by myself. But it has pleased my heavenly Father to bring me hither this morning, the subject of his mercy and the object of his unwearied care, and I am, by his strengthening grace, here to commune with you, as best I can, upon the common duties,

privileges, and hopes of the people of God. May the God of all grace give me strength so to do, to the glory of his adorable name!

Here let me observe, that in suitableness to my state of infirmity and age, and this solemn occasion, which we are impressively admonished to consider as the last public service of my long-protracted life, I have felt myself excited to call your attention to the due consideration of the great radical principle of our holy religion, so sententiously and comprehensively set forth by our blessed Lord, in the response which he gave to one of the Pharisees, a teacher of the law, who asked him a question tempting him, saying, "Master, which is the great commandment in the law?"* The reply of our blessed Lord to this seemingly perplexing question, is most sententious and comprehensive. It embraces the entire scope and design of all Divine law, and leaves no room either for ignorance or doubt. Listen to his simple, yet all-comprehensive reply: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."†

My beloved brethren, you will please to observe that this answer, apparently so extemporaneous and unpremeditated, is yet so explicit as to leave no room for misapprehension on the part of any, even the most ignorant; so that the wayfaring man, though a simpleton, can practically understand and obey it; and, at the same time, so all-comprehensive, that no thought of the human mind can conceive of any duty which it does not include—for we can do nothing more, either to God or our neighbor, than is required in these words. We are called upon to love God with all our powers, and

* Matt. xxii: 36. † Matt. xxii: 37-40.

our neighbor as ourself. On these two commandments, our blessed Savior assures us, hang all the law and the prophets. And it must be so, for we can go no higher in our duty to God, than thus to consecrate our heart, soul, and mind in adoring devotion to him; nor to our neighbor, than to love him as ourself in all things relating to his happiness and wellbeing, both in this life and the life to come.

Here are two objects: 1st. The Author of all being and blessedness calling upon us to *love him;* upon us, frail and perishing worms of the dust; not to perform some marvelous work; not to offer, upon bloody altars, the cattle upon a thousand hills; not to do painful penance, and torture ourselves with cruel scourgings, and starve ourselves with protracted fastings; but simply to *love him with all our heart, and soul, and mind.* This is all. To love him, the adorable Father. And who should not love him, who made us all, preserves us all, every moment of our being, and provides for us every blessing that earth can give or heart desire? To love him is all; yet what could we more?—for this includes the second object: the love of our neighbor. Our blessed Lord says the *second* commandment *is like the first,* and when we consider the character of our heavenly Father, we see it must be so. He is, essentially and eternally, Love, and he would have his creatures, whom he originally formed in his own likeness and after his own image, to be like him in love. He so loved the world that he gave his only begotten Son to die for lost, undone, perishing humanity; and can we *love him with all our heart, and soul, and mind,* and not love the being for whose salvation he spared not his own Son, but gave him up freely to the death, that they might not perish, but have everlasting life? No, my brethren. Truly is the second commandment like the first, and we must also *love our neighbor as ourself.* We can not love God, as required in the commandment, without it.

But you will ask, Who is our neighbor? Our blessed

Lord has beautifully and feelingly answered this question in the "parable of the good Samaritan," recorded by Luke.* I am sorry I can not read it to you, for it has pleased my merciful heavenly Father—ever blessed be his name—in the wisdom of his Providence, to take from me my sight; but I trust you have your Bibles, and consult them continually, night and day, that you may know the will of him who has so graciously condescended to enlighten us; and that knowing it, you may be found continually walking in his commandments, *for they are holy, just, and good.*

The poor creature whom our Savior introduces to answer the question, "*Who is my neighbor?*" was in a most deserted and necessitous condition. There was nothing about him to attract the proud, nor to gratify the vanity of such as seek honor one from another; for he had fallen into the hand of thieves, who had stripped him of his clothes, and had beaten him till he was half dead, so that he could promise nothing but trouble and expense to any who would attend to his wants. Accordingly the priest, who, by chance, came down that way, saw him and passed by on the other side; and the Levite, also, when he had looked at him, went on his way. Yet this wretched, naked, half-murdered poor creature was their *neighbor;* that is, their fellow-creature, made in the same Divine image with themselves, and, therefore, worthy of their sympathy and assistance. Our blessed Savior, by this example, teaches us that every man is our neighbor, no matter how poor, fallen, and wretched he may be; because he is our fellow-creature, he is our neighbor, and we must *love him as ourself.*

But what does this mean, "We must love our neighbor as ourself?" Our blessed Lord answers this question also, by presenting us with the conduct of the Samaritan, who took care of this unfortunate victim of the avarice and cupid-

* Luke x: 30–37.

ity of the thieves who had robbed and almost murdered him. He tells us that this humane Samaritan "had compassion *on him*, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him"—providing all things necessary for his comfort and recovery. This was to love him, in the sense of the commandment; and you perceive, my beloved brethren, that it is no less than to be forthcoming, as far as lies in our power, to every fellow-creature, whom we find suffering under any of the ten thousand ills to which our perishing nature is continually exposed, and to afford them all needed relief which the circumstances will allow. We thus see that the commandment is not only very broad, but also exceedingly plain; and that it is transcendently important is abundantly manifest from the declaration of our Lord, that "On these two hang the law and the prophets." Let us be anxious, therefore, and prayerfully striving continually to bring ourselves under subjection to these two all-comprehensive commandments, and to *love our Divine Father with all our heart, and with all our soul, and with all our strength, and with all our mind, and our neighbor as ourself; for if this temper be in us and abound, we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

But, my brethren, thus to love God and our neighbor, we must be acquainted with their characters and our relations to them. True it is, if we love God as required, we but love Him to whom we are indebted for all that we have and all that we are, and it is, therefore, most reasonable that we should thus love him. Yet as love is not a simply voluntary emotion, but one which can only be excited in the human heart by the presentation of appropriate and worthy objects and the application and use of suitable means, our merciful heavenly Father, in the greatness and fullness of his abounding grace, has freely condescended to furnish us with all

things necessary to our own obedience to these two commandments, on which, he declares, hang all the law and the prophets. Now, one thing is certain—we can not love that which we do not know; and, therefore, in order to love God, we must have such a revelation of his adorable character as will captivate the heart and bring our every faculty of soul and body in entire subjection to his will and pleasure. This he has most graciously furnished us, revealing it to us by his word, so that if we avail ourselves of the means, and make ourselves acquainted with all that he has revealed, we shall have everything needed to excite in us the most intense and entire love; for we shall discover, not only that he is infinitely good, lovely, and great, but that he is the Author of our being, the Protector and Preserver of our lives, and the actual Giver of every blessing which we enjoy in time or hope to enjoy in eternity. He feeds us, clothes us, warms us, and leads us safe through dangers innumerable, both seen and unseen; so that the *destruction that wasteth at noonday, and the pestilence that walketh by night, do not come nigh us to hurt us.*

As, then, to love our heavenly Father as required, it is necessary truly to know his adorable character, and as he has revealed his character to us in his blessed word, we are led, my brethren, to consider the importance of studying the law and the prophets, as well as all things else that it has pleased him, in his infinite mercy, graciously to reveal to us concerning himself and our duty to him; for the end and design of it all is to make us love him as he is, and for what he is—the supreme and eternal Author of all being and blessedness, to whom be glory forever!

It is only from the Divine book that we can learn what he has done for us, is now doing for us, and will hereafter confer upon us; and it is only by the grateful contemplation of these things, under a realizing sense of our own unworthiness, that we can be continually excited to "love him with all our heart,

and soul, and mind, and our neighbor as ourself; on these two hang all the law and the prophets;" and in order to excite in us continually these happy results were they given to us. How all-comprehensive, therefore, the answer of our blessed Savior! since it implies and includes in it all that is necessary either for us to know or to do, in order to please him here and enjoy him eternally hereafter.

O, my brethren, how industriously should we study His holy word, and treasure it up in our hearts, as the blessed means, under God, of our illumination and sanctification, and ultimate and eternal deliverance from sin, death, and the grave! Our universal attention, with respect to Him, is challenged in the answer of the Savior. There is nothing that relates to his revealed character that must not be considered by us. His character is, indeed, infinite, and none "by searching can find out God" perfectly and completely, in all his wonderful and adorable attributes. We can, then, only go so far as he has been pleased graciously to reveal himself to our limited powers of apprehension and comprehension. But, my brethren, what a boundless field is open for us here! We have no lack of information to excite us to perpetual praise. May the Lord incline our hearts to reading, meditation, and prayer, that we may exercise ourselves unto godliness, to the glory of his adorable name!

The display of the Divine character which is made in his word is perfectly overwhelming; for when we consider simply his eternity and omnipresence, we are lost in wonder and amazement. There was no time when he was not, no place where he is not. From everlasting to everlasting he is the same unchangeable God, who filleth eternity and immensity with his presence; so that if we run our minds back for a hundred million of years, and thence, again, a hundred million times as far, we shall be no nearer to the eternal, self-existent, unoriginated I AM than when we began; for there was no time in the unimaginable past, nor shall there be in

the boundless future yet before us, in which God has not been, and shall not be, before and after it all.

And there is no place where he is not. Boundless as is his vast universe, he fills it all; is over it, beneath it, and beyond it, present to every part of it; for it is in and through him that we and all things exist. Astronomers tell us that no less than a hundred million of suns like our own have been disclosed from the depths of space, and that so far as speculation can reasonably conclude, the most distant star may be as far from the center or the circumference of the universe as is our own planet. Each of these mighty orbs stands or moves, resting upon nothing, at a vast and solitary distance from its nearest neighbor, thus comprehending in their mighty whole a length, and a breadth, and a depth of space in which the finite mind of man is utterly lost. But all this does not bring us to the end of creation; yet God fills it all, infinite in his extension as in his duration. And this Being is our Father! Amazing thought! "Such knowledge is too high for me; it is high, I can not attain unto it." So that we may well exclaim, with the inspired Psalmist, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my abode in hades, behold! thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."*

But, in especial reference to man and our earth, our heavenly Father has revealed himself to us as a Being of the most attractive attributes, calculated to excite us both to fear and love him continually; so that we are not left in darkness and doubt concerning the character of the infinite and eternal Being from whom all things proceed, but, on the contrary, it is our distinguished privilege to know him as he has re-

* Psalm cxxxix: 6–10.

vealed himself to us in some ten or eleven attributes, in which are summed up the Divine perfections, as displayed in creation, providence, and redemption. It is in these three relations that the infinite Father of us all is perpetually presented to man; and, accordingly, it is in these respects that we should consider his greatness, his justice, and his love.

But what do we see displayed on every side, in the wonderful work of creation, but knowledge, wisdom, power, and goodness! These glorious attributes, in infinite perfection and completeness, are everywhere present in all the works of his Almighty hand; so that the more we study the wonderful arrangements of nature, the more are we impressed with the glory of its adorable Author. Vast and innumerable as are the stars of the firmament, he made them all; and wonderful as are the creatures which may inhabit them, he knoweth them all. In wisdom, too, are they ordered, and from the Divine goodness have they proceeded. Thus we see, my beloved brethren, that infinite knowledge and wisdom have directed the omnipotence of Jehovah in the creation of all things which his adorable goodness moved him to call into being; so that, at the end of the sixth day, we are told that "God saw everything that he had made, and behold it was *very good*."*

But this almighty Being does more than create. He has not launched all these mighty and innumerable works into space and left them to take care of themselves. He still governs and rules over all. He is their Lawgiver, Governor, and Protector. Therefore, in legislation and government, in addition to the four attributes which I have named as manifested in creation, our heavenly Father presents himself to us in three others, to-wit: justice, truth, and holiness. In each of these he is infinitely perfect, and in harmony with these does he make and apply laws for the government of his creat-

* Gen. i: 31.

ures; so that we can not only exclaim, with the Psalmist, "O Lord, how manifold are thy works! In wisdom hast thou made them all,"* but also, in beholding the displays of his providence in the guidance and government of the universe, must we testify, with him, that "justice and judgment are the habitation of his throne; mercy and truth go before his face"† perpetually. "Who is like unto thee, O Lord, among the gods! Who is like thee, glorious in holiness, fearful in praises, doing wonders!"‡

These seven attributes are displayed in infinite perfection in the creation and providence of God; and if man had not transgressed the Divine law, and, in consequence, fallen under the condemnation of sin and the sentence of death, we could ask for no more. But this, unhappily for us in this world, was not the case. Our first parents ate of the forbidden fruit, and thus sin came into the world, and by sin death; so that the whole creation travaileth and groaneth till now. But our merciful heavenly Father, ever blessed be his name! did not forsake us in our lost, wretched, ruined, and undone condition, but graciously came to our relief; and when there was no eye to pity, nor arm to save, *laid help upon one who is mighty—able to save all who come unto God by him.*§ Yes, my brethren, our merciful heavenly Father has graciously provided for us, in the Gospel of his Son, a complete deliverance from the power of sin, death, and hell; and in the development of this marvelous and transcendent salvation he reveals himself to us in three other attributes, in a manner that surpasses all human comprehension. These are, his love, mercy, and condescension, displayed in the salvation of perishing humanity. And what has God done for man, to save him? Why, my brethren, no less than to give his own Son to die the ignominious death of the cross. Was ever love like this? In

* Psalm civ: 24.
† Psalm lxxxix: 14.
‡ Exod. xv: 11.
§ Psalm lxxxix: 19; Heb. vii: 25.

him he invested Divinity with humanity, that he might become Immanuel—God in us, and God with us! So "the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."*

Thus did our blessed Redeemer divest himself of the glory which he had with the Father "from the beginning of his way, before his works of old,"† and, in his marvelous condescension, stoop to our vile abode, and take upon himself our degraded humanity, and subject himself to suffering, and neglect, and insult, and cruel and inhuman outrage and torture, and, finally, the terrible and tremendous sufferings of a painful and ignominious death, the accursed death of the cross, and all for us. O! my brethren, well might the sun hide his face from such a spectacle as this! For who is this that the insane rabble are spitting upon, and scourging, and deriding, and torturing, and nailing to the cruel and shameful cross? Who is it that the sun will not look upon, and the earth trembles for? Who is it but the Being that made them!

"O! for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

Yes, my brethren, it was the Creator of all things who thus suffered. And why did he submit to trials and agonies so tremendous, but for our sins? He died a sacrifice for us, for it is "in him we have redemption, through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and

* John i: 14. † Prov. viii: 22.

for him; and he is before all things, and by him all things consist. And he is the head of the body, the Church; who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven."*

It is clearly apparent, then, my brethren, that our heavenly Father, in his own person and that of his Son, has not only created all things in the universe, and provided for its government and preservation, but that he has also made ample provision for the ultimate and eternal salvation of a large portion of it; so that when we look at our blessed Creator in relation to time, eternity, and redemption, we have such a display of his glorious and transcendent attributes of knowledge, wisdom, power, and goodness, in creation; justice, truth, and holiness, in government and legislation; and mercy, condescension, and love, in redemption, as utterly and infinitely exceeds all human comprehension, and overwhelms our souls in admiration, adoration, and praise. For so it pleased the Father that our blessed Redeemer should, in all things, have the pre-eminence. Thus Christ is above all created comprehension, infinite and eternal; no time when he was not, no space where he is not; nothing of which he is not the author, and over which he does not preside; for although being "in the form of God, and thinking it not robbery to be equal with God, yet he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: Wherefore, God also hath highly exalted him, and given him a name above every name; that at the name

* Col. i: 14–20.

of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."* We are indebted to him for all things, and accountable to him for all things; and thus we see why we should love him, as required, "with all our heart, and mind, and strength, and our neighbor as ourself." In these are absorbed all the law and the prophets. Piety and humanity comprehend our whole duty to God and our neighbor; and in these two our heavenly Father has shown us his will, both in the precepts and example of his Son. We must consecrate ourself, supremely and entirely, to God—body, soul, and spirit—as our most reasonable service, and so love our neighbor as to be forthcoming to him in his necessities, in all respects as we would have him to do for us in like circumstances. The Bible requires no more, the law and the prophets teach no more, and God will be pleased with no less.

Now, brethren, I have given you the key and the compend. I can do no more. Whoever has, by studying this blessed book, fallen in love with God, and is doing the things therein commanded, and which are comprehensively summed up in the two great commandments which we have been considering, is on the way to eternal bliss, and he will see in all things nothing but God. If we have any desire to be eternally happy, and to exist for the purpose for which we are made, let us make the contents of the Bible our study night and day, and endeavor, by prayer and meditation, to let its influence dwell upon our hearts perpetually. This is the whole business of life in this world. All else is but preparation for this; for this alone can lead us back to God, the eternal and unwasting Fountain of all being and blessedness. He is both the Author and the Object of the Bible. It has come from him, and is graciously designed to lead us to him;

* Phil. ii: 6–11.

"unto all the riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."*

Let us make it our continual study, therefore, to search out its precious contents, that we may know and enjoy him who has created us for his own glory; so that we shall ultimately see him as he is, and be with him where he is, and sit down with him upon the throne of his glory. And this every one shall do who fulfills these commandments; for on them hang all the law and the prophets. And it is also written,† "He that overcometh shall inherit all things, and I will be his God, and he shall be my son;" and "of Him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," so that in all things we are complete in Jesus, glory to his ever-blessed name! This sets man at the head of the whole creation, next to God, where Christ, who has saved us by his death, and now lives to intercede for us perpetually, also sitteth.

My brethren, we are persuaded that our gracious Father, who has done so much for us, will withhold from us no good gift. Yea, he is more willing to give than we are to ask, for he writes and exhorts us to ask. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good gifts to them that ask him?"‡ "All things whatsoever ye shall ask in prayer, believing, ye shall receive."§

* Col. ii: 2, 3.
† Rev. xxi: 7.
‡ Matt. vii: 7–11.
§ Matt. xxi: 22.

How rich and precious are these promises of our blessed Lord! But, my brethren, why should we doubt, since we already have the greatest gift—even the Holy Spirit—the Comforter, or Advocate, whom our blessed Savior promised he would send to abide with his disciples forever. And this is "the earnest of our inheritance," given to us who believe in Christ, "in whom, also," says the apostle Paul, "after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory;"* and again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"† Thus, my brethren, are we thoroughly furnished unto every good word and work. God, our heavenly Father, hath not withholden from us even his Holy Spirit, a part of the Trinity in Unity; so that Father, Son, and Holy Spirit are all graciously and mercifully united in providing, procuring, and effecting our salvation. The Holy Spirit, by the law and the prophets, puts us into possession of the salvation provided for us by the Father, in sending his well-beloved and only begotten Son into the world, to die for our sins. It is through the Spirit that we have been furnished with this Divine illumination, and from it alone have we derived all definite and reliable knowledge of the adorable character and attributes of our Creator, of our duties to him, and our own future and everlasting destiny.

O, my brethren, what an exalted condition God has placed us in, with respect to his whole creation! He has not only said "He that overcometh shall inherit all things, and I will be his God, and he shall be my son," but our blessed Lord also says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that over-

* Eph. i: 13–14. † 1 Cor. iii: 16.

cometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."* What is this, my brethren? Did ye hear it? Who says this? The same who said, "Let there be light, and there was light." Yes, it is the Divine word, and let us take heed to its blissful promises. Let us give ourselves up to the word of God, to its guidance, to the diligent study of its blissful contents, to meditation, to prayer, and to the love of God, that we may love him with our whole heart, and soul, and mind, and strength, and our neighbor as ourselves, for this is the sum of the law and the prophets.

These things being so, my beloved brethren, "let us run with diligence the race which is set before us, looking unto Jesus, the author and finisher of the faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."† His promises can never fail, for they are sure and steadfast as his unchangeable and eternal nature. Some things he has promised conditionally, but this does not affect his veracity. He is both willing and able to perform all things which he has graciously promised concerning us. Let us, therefore, fall back upon his word, upon the apostles and prophets, Jesus himself being the chief corner-stone, and God himself the author of the whole. For it all rests upon his infallible word, infallible both as respects authority and power, and sooner shall heaven and earth pass away, than one jot or tittle of it fail of its final and complete accomplishment.

We have thus, my beloved brethren, as fully as our time will justify and my failing capacity enable me, pointed out the road which will surely lead us to eternal life. Let us adopt the prescription given for the way, and exercise ourselves unto godliness night and day, searching the Scriptures continually, that we may come rightly to apprehend and truly

* Rev. iii: 20–21. † Heb. xii: 1–2.

to realize the revealed character of our God, and thus fully to enjoy his salvation.

In conclusion, my dear brethren, I can say no more to you, as the last words of a public ministry, protracted, under the merciful care of our heavenly Father, for more than threescore years, in this my farewell exhortation to you on earth—I can say no more than what I have already so often urged upon you, "Love the Lord thy God with all thy heart, and all thy soul, and all thy mind, and all thy strength, and thy neighbor as thyself," for in so doing, the powers of hell shall not prevail against you. May the Lord God impress these truths upon our hearts, and enable us all, "through faith and patience, to inherit the promises"—keeping us by his power, until it shall please him in his infinite mercy to take us home to himself, to the enjoyment "of the inheritance of the saints in light;" and the praise, honor, and glory of our salvation be eternally his, through Jesus, world without end. Amen.

The preceding discourse of Father Campbell, reported by Professor Pendleton, is said, by all who heard it, and have since its publication read it, to be a fair and full report of it; almost, if not altogether, verbatim.

The happiness of heaven, according to his conception of it, will essentially consist in loving and in being beloved. The true, the good, and the beautiful are, according to the true genius of human nature, the rudimental elements of the happiness of all rational and spiritual beings. These, indeed, are the essence of human felicity.

Without *society*, according to all our most vivid conceptions of happiness, there is no such thing. Hence, in the godhead, in JEHOVAH ELOHIM, there must essen-

tially be a plurality of personalities. This is the loftiest and the most aggrandizing theme within the whole circle of human reason, or of human imagination. It is the mightiest, the grandest, and the most aggrandizing theme in creation's broadest, loftiest, and most profound conception. Hence, in harmony with this conception, we are divinely taught, that there are three distinct personalities in Jehovah: THE FATHER, THE WORD, THE HOLY SPIRIT. These three are, and these three alone constitute, one Jehovah.

Christianity, an abstract noun, constitutes the festive theme of the spiritual universe—of the angelic, the seraphic, the cherubic hosts of the heaven of heavens.

This was with Father Campbell a cherished, a darling, a soul-exhilarating, a soul-transporting theme. With him it was, in his old age, more especially after he lost his sight, a continual feast of joy and gladness. Admiration and adoration seemed to be, in the solitude of his blindness, a perennial fountain of "joy unspeakable and full of glory."

He was, indeed, in continual communion with God. I have stood by him, and sat by him, when he was unconscious of my presence. He was then breathing out, at intervals, his supplications, his admirations, his glorifications of the heavenly Father, as in a rapture of delight, exhibiting, as it seemed to me, an ecstasy of joy.

He frequently repeated to himself, in a low tone of voice, portions of psalms and hymns, unconscious of any one being present in his chamber. His usual chorus, at intervals, was, "Glory to God."

Thus did he gradually pass away. And as the sun often grows larger at his setting, so did his faith, and

hope, and joy, and peace abound till he gently breathed out his spirit into the arms of his adored and adorable Redeemer.

It was generally expected by the auditory addressed in his valedictory sermon, that he would give a summary history of his life and labors. But in his habitual diffidence or aversion to speak of himself, of his labors, or of his success, he entirely lost sight of himself and of his labors, and concentrated his own mind, and that of his auditory, on the summary of the constitution of the universe, presented in the two great commandments on which rested the law and the prophets.

While constitutionally disposed to generalize and to exhibit very summary and concentrated views of all the great themes of the Christian Scriptures and the Christian institution, he, from a profound sense of duty to the great masses that frequent the places of Christian worship, forgot not the necessity and importance of occasionally going into the most minute details of Christian duties and Christian enjoyments.

Rightly dividing the Divine oracles was with him a paramount duty, devolving upon all who sought either to convert sinners or to enlighten the Christian Church. This course or method of dispensing the Gospel and its institutions, was with him of paramount importance, and essential to the conversion of the world and the edification of the Church of God. On this principle and view he conducted his public ministrations during the largest portion of his Christian ministry. The result was that his congregation was the most intelligent and the most exemplary in the Presbytery to which it belonged.

But this course of public instruction, strange to tell,

generated, more or less, an invidious hostility on the part of some of his copresbyters, both in this country and in Europe, and finally induced him to withdraw from every form of Presbyterianism, and to attempt the founding of a community upon the exclusive foundation of the apostles and divinely inspired pastors and teachers. So commenced the present plea for the current reformation. We have, indeed, carried it out beyond the area of his first contemplation; but he, however, finally acquiesced in every particular characteristic of its present attitude and bearing.

CHRISTIANITY IS NEITHER A THEORY NOR A PHILOSOPHY.

THE following essay was written by Father Campbell, thirty-two years ago, then in his sixty-fifth year:

Christianity consists not in speculation and theory, but in faith and obedience, with a direct reference to law and testimony. It is a practical, and not a speculative subject, having for its proper and immediate object the holiness and happiness of mankind, which consists in righteousness, peace, and joy in the Holy Spirit. Does it not, therefore, follow, of necessary consequence, that a state of things like the present, which is founded in, and maintained by, speculation and controversy, is in direct hostility to the nature and design of it? Is it not the natural tendency of such a state of things, to turn away the mind to vain janglings which have no proper and immediate connection with faith and holiness? Must not the conscientious and intelligent, under such circumstances, feel deeply embarrassed to determine for themselves among such a diversity of sects and parties? And is it not the *interest* and concern of each sect to increase its number? Does not this naturally induce the leaders, and the zealous of every name, to advocate and maintain, with all their argumentative powers, their peculiar and distinguishing principles? And does not this give a peculiar turn to their public addresses, so that instead of Christ and him crucified,

and the obedience of faith which he requires, with the practical duties and privileges of the obedient believer, we frequently hear the peculiarities of the party stated and defended? Have not all the parties, also, their favorite authors? And are not all these exhibitions of sentiment zealously presented to the consideration of the conscientious inquirer? Hence, it not unfrequently happens to such, (and must, indeed, always happen, if they do themselves the justice of acting consistently,) that the better part of a lifetime is spent before they can come to a determination. And, after all this ado of research and inquiry, do we not find the most judicious and intelligent of all parties declaring that they are still upon the lookout, still open to conviction, still hold themselves in readiness to embrace truth, wherever they can find it; for they are wisely certain, that all can not be right, and humbly certain, that they themselves are not infallible; and, therefore, may, in some important respects, be still in error. And all that are not thus humble and teachable are, by the common consent of all parties, termed bigots. But, with this reserve, with this altar to the unknown God, whose motto is, WHAT IS TRUTH? these well-meaning, well-disposed people pass as good and accepted citizens in our modern Athens. Hence, with the itching ears of Athenian curiosity, amid the vast variety of teachers with which, according to propheey, these latter times abound, they are still ready to hear some new thing. Of the truth of this mournful state of things, the writer of this address is an experienced witness. Out of sixty-five years, the age to which he has now attained, upward of twenty were spent in the important inquiry, "*What is truth?*"

During this elaborate inquiry, it was his lot to come into contact with all the leading sects of the present age, from the lordly Episcopalian, through the Presbyterian, the Covenanter, the Burgher and Antiburgher Seceder, the Independents, Methodists, Moravians, Quakers, Universalians, etc.,

down to the humble Baptists. During this elaborate and perplexing course of contention and inquiry, (for he was exhorted by all as he passed along, to "contend earnestly for the faith once delivered to the saints," for which all professed to be contending,) he had to encounter and investigate the orthodox pretensions (for all professed orthodoxy) of the Trinitarians, the Arians, the Socinians, the Modern Unitarians, the Calvinists, the Arminians, the Pelagians, the Antinomians, the Papists, etc.

And also upon Church government, the rival claims of the Episcopalians, Presbyterians, Independents, and Erastians, down to the humble Baptists, who, as far as we know, have no official government at all; the stronger and more potential sects, we may suppose, having got such a fast hold of Peter's keys, of which the poor, modest, unassuming Baptists had no chance; or, perhaps, thought they could make shift to do without them, and so left the people to govern themselves.

In the course of this elaborate investigation, many of you, brethren, must know what a vast number of minor questions, and many of them, too, of fundamental importance among the sects, came under consideration. At the close of this digression, you may be curious to know the result of this long, laborious research. I shall frankly tell you. It was *much information*, and *little benefit*. For, to my sad surprise, I found at last, that, after the labor of thirty years, I had not, with all my helps and teachers, received as much benefit as the people did under the apostolic teaching in three hours. They came to the point at once, which I had been long in quest of; and for the sake of which, among other things, I had availed myself of our best practical writers, down from John Bunyan to Harvey's *Dialogues; The Lime Street Lectures*, Pike and Hayward, Shaw's *Immanuel*, Marshal *On Sanctification*, Secker's *Almost Christian*, Flavel's *Fountain of Life Opened*, Shepherd's *Parable of the Ten Virgins*,

Gurnell's *Christian Armor*, *The Marrow of Modern Divinity*, which, I suppose, are well known to many of you.

These, with many others of the same character, and many of them more voluminous than the most of the above mentioned, occupied my serious attention. In the perusal of these, I was seriously entertained, and frequently much delighted; and, as I thought, much helped and instructed. But what was I looking for? Certainly for that which is to be immediately attained *merely* and *only* by believing and obeying the apostle's testimony, (see Acts ii, etc.,) by the belief and obedience of which the hearers *immediately* received the remission of their sins and the gift of the Holy Spirit. The perusal of the above works, therefore, how good soever they may be, are by no means necessary to the Christian. To lean upon them is, at best, but walking upon stilts, which the lame man, when healed by Peter's Gospel, had no more occasion for. The faith that maketh whole, and keepeth so, cometh by hearing the good word, which God hath sent to heal the nations; and for such believers only our Lord prays, (John xvii: 20,) namely, such as believe in him through *the word of his apostles*. Would not, then, my religious instructors have conduced more effectually to my salvation, had they, with one voice, unanimously referred me to the second chapter of Acts, instead of directing my attention to the above authors, testifying, with one consent, that unless I believed the apostles' testimony, I could not be saved? that there was nothing further requisite to the remission of my sins and the reception of the Holy Spirit than what Peter taught and required his hearers to do upon that occasion. This, at least, would have left me fairly in the hands of the apostle, and would have wound up my attention, if anything in the power of man could have done it, to advert to the apostle's doctrine, as I valued my own salvation. I think it is told of the pious Thomas Bradford, of London, nicknamed the Converter, because of his success in turning sinners to God, that

being waggishly accosted by a profligate youth, who, seizing him by his garment, declared he wanted to be converted, and that he must convert him. The good old preacher, looking seriously upon him with an air of affectionate benevolence, replied, "If you wish to be converted, go read the fifty-third chapter of Isaiah, and if you be not converted by what you'll find there, then come and tell *me*." The wag, having thus got to the end of his joke, thanked the old gentleman, and went his way. It seems, this kind and serious answer to his impertinent jest excited his attention to see what the wonderful fifty-third chapter of Isaiah might be, to which he had been directed with such a serious and imposing emphasis. The result, we are informed, verified the prediction. The young man returned the next evening quite penitent, bathed in tears, apologized for his wanton rudeness, confessed himself a convert, and became most affectionately attached to his venerable instructor. How much better this than to have directed him to Russel's *Seven Sermons*—the groans from hell, and the sighs of the damned souls; or to Doddridge's *Rise and Progress of Religion;* or *The Young Man's Pathway to Heaven;* or Drillingcourt *Upon Death*, etc. For, as our Lord assures us, if they hear not Moses and the Prophets, neither would they be persuaded, though one should rise from the dead.

Upon the whole, brethren, if the twenty years' laborious investigations into which, in the existent state of things, I was necessarily called, as a serious inquirer after truth, had, in the *first instance*, been spent in the investigation and study of the letter of the Holy Scriptures, how perfect, by this time, must have been my acquaintance with the sacred text, both in our translations and in the originals. Nay, I might have had it nearly all committed to memory, and, like Apollos of old, been, long ago, mighty in the Scriptures. This, however, was but a secondary consideration with my teachers. The dogmatic and polemic divinity of the schools, which has

opened the abyss of interminable controversy upon the Christian community, was the *sine qua non;* for, without a competent knowledge of this science, falsely so called, there could be no prospect either of safety or utility; for he that lives amid well-disciplined enemies, should himself be well acquainted with the use of arms. "*Sed cave homini unius libri.*" The man of the one book, which is the sword of the Spirit, has nothing to fear; by the grace to him therein secured he shall come forth of them all.

Again, in the *second instance*, when seriously desirous of experiencing that peace with God which, we are told, "passeth all understanding"—that godly confidence, love, and joy in the Holy Spirit, which appear to have been the common privilege of the first Christians—had my attention been directed, upon this inquiry, to the primitive Gospel, as exhibited on the sacred page, instead of the voluminous labors of the modern casuists and practical divines, what expense and labor, what loss of time, might have been saved for better purposes! what liberty in Christ, what comforts of his Spirit, might have been enjoyed to the best of purposes, which now can never be recovered! I say, the lost utilities, not the liberty and comfort, "can never be recovered." For, blessed be God! the Gospel institution is such, that the belief and obedience of it is inseparably connected with peace and liberty. (See Rom. v: 1–11.) I would not exchange the two short sermons of the two great apostles, Peter and Paul, recorded in the second and thirteenth chapters of the Acts, for all the practical writings mentioned in this article, with as many more as you may please to add. And if amplification, or a more full and particular illustration of the text be wanted, for the more complete satisfaction of the believer, we have it from the pen of these same apostles, and their apostolic brethren, in their Divine epistles.

What think ye, brethren, if these heavenly-taught characters, the apostles, were to revisit our world, and see the

immense and elaborate folios that have been written to explain their few short epistles, would they not conclude either that *we* were *gone mad*, or blush to think that *they* were such *stupid blunderers* to have written in such a style as has kept the world in turmoil for upward of seventeen hundred years to decipher it? as has produced more octavo pages, to render these few short epistles intelligible, than the days that have elapsed since they left the world! What would be their amazement!

But we are not yet come to the end of this wonder, for the press is still pregnant, and is bringing forth new productions every day for this purpose. And *when*, or *where*, this wonderful procedure will terminate, we can not so much as conjecture. "Nay, Father Abraham, but if one should arise from the dead they will repent." So be it. May the voice of one lately escaped from the grave be an affectionate warning to his surviving brethren. Permit me, then, to adopt the words of Elihu, (Job xxxiii: 6:) "Behold, I am according to thy wish;"—in the stead of such a person;—"wherefore, I pray you, hear my speeches, and hearken to all my words. Behold, now I have opened my mouth, my tongue hath spoken in my mouth. My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly. If you can answer me, set your words in order before me; *stand up*. Behold, *my terror* shall not make you afraid, neither shall *my hand* be heavy upon you," for I neither invoke nor wield the sword of persecution, civil or religious. All that invoke and adore the Lord Jesus, according to the Scriptures, in truth and righteousness, I salute as brethren; all that do not, I pity and pray for. "Surely all of you have spoken in my hearing, and I have heard the voice of your words."

I have spent upward of thirty of the best years of my life attending to your controversies. And now let me tell you, that the other day, when the misty darkness of the shadow of death hovered over me, when eyes and ears refused to

perform their wonted office, and I found myself dangling over the verge of time, as one suspended by a single hair over the vast abyss of impenetrable darkness, of untried being, not one recollection of all this labor, nor of aught that I had learned from it, occurred to my relief, or cast one single cheering ray across the impenetrable gloom, to direct my passage or comfort my heart. Then said I, Surely I have labored in vain, and spent my strength for naught and in vain. O Lord, spare me to finish what I have left undone! what I have but lately, and too feebly attempted! to warn my bewildered professing brethren, that they may *do better* and *fare better* than I have done. Now, blessed be God! my prayer is answered, and I am, as I hope, sent back for this blissful purpose. Now, therefore, "shall the opening of my mouth be of right things," even of the *all-sufficiency*, and alone-sufficiency, of the holy Scriptures to make the student wise unto salvation, through faith in Christ Jesus, into whose hands the protomartyr Stephen committed *his* departing spirit. And how came he by this faith? Surely, just as did the rest of his brethren on the day of Pentecost.

Read again Peter's sermon, and there you have the faith of the primitive Church. You need not go one step further than the second of the Acts to obtain the faith that brings with it remission of sins and the gift of the Holy Spirit; for we see, the belief of this sermon served this blissful purpose to all that gladly received it; they were immediately baptized for the remission of sins and the gift of the Holy Spirit, and were immediately filled with peace, and joy, and every holy temper, as the text abundantly testifies. Indeed, in what does the kingdom of Christ consist, if not in righteousness, and peace, and joy in the Holy Spirit, (see Rom. xiv: 17,) which is given to them that believe? (Gal iii: 14, 22.) And was it not by baptism that all the primitive disciples entered into the kingdom? But separate remission of sins and the gift of the Holy Spirit from baptism, or from

the profession of Christianity, however it be made, and what is it worth? Or can there be righteousness, peace, and joy in or by the Holy Spirit, where the remission of sins and the gift of the Holy Spirit is not enjoyed? We beseech you, brethren, consider these things.

Again we insist upon it, that you need not go one step further than the second of Acts, either to learn or to obtain the true primitive apostolic faith; that is, the faith that bringeth immediate and actual salvation, which we there see consists in the remission of sins and the gift of the Holy Spirit. But why, say you, should we stop here? And why, we reply, should you go one step further, if salvation be the object? May you not as well receive the Gospel at the lips of Peter as of Paul? Did they not both preach the same Gospel, namely, Christ, and him crucified? Or had the latter any peculiar art of making converts, different from, or superior to, the former? Hear Paul himself declare his commission, his instructions, and his practice, 1 Cor. i: 17, and 1 Cor. ii: 1–5: "Christ," says he "sent me to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of no effect." "And, when I came unto you, I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God, for I determined to know nothing among you but *Jesus Christ* and *him crucified*." These things being so, may you not as well, brethren, continue with Peter at Jerusalem, as run after Paul to Corinth; for you 'll not make a better of it, the subject and terms being the same. If, therefore, you can not settle the matter with Peter, neither can you do it with Paul. Besides, if you will hear Paul preach, you must go to Antioch in Pisidia, (Acts xiii,) and even there you will not have all the same advantages presented to your consideration that you meet with in the second of the same book. Consequently, as said above, you need go no further, if *salvation* be your object. If you can not believe and embrace the doctrine *there* delivered, as the three

thousand did, you can neither receive the remission of your sins nor the gift of the Holy Spirit, which, as Paul tells us, is only through faith. See his Epistle to the Galatians above referred to. Consequently, the business of your salvation is at a stand, and must continue so, till you believe the apostle's testimony, and cheerfully embrace his exhortation, as the three thousand did.

Please bear in mind, that we always consider and address you as professed believers in the Divine authenticity of the holy Scriptures. With our respectable fellow-citizens, the skeptics, whom our accursed divisions and barren, worthless profession (for the most part merely nominal) have prejudiced and disgusted, we, in this address, have nothing directly to do. Our charity, both for them and each other, must begin at home. Till *we* truly and simply embrace the apostolic Gospel, enjoy its immediate heavenly blessings, continue under, and manifest its influence, in unity and love, as the primitive believers did, we shall neither be happy in ourselves nor blessings to the world. We appeal to you, brethren, is not this *a truth—a truth* of the most solemn importance both to ourselves and others? And, if so, *who* are you, and where are you that feel it—that are disposed to advocate it? *Who* is on the Lord's side? Let him show himself; let him act with zeal, with prudence and decision, having his feet shod with the preparation of the Gospel of peace, speaking the truth in love, contending earnestly, not angrily, for the faith once delivered to the saints, always remembering that the wrath of man worketh not the righteousness of God.

It has been assumed in a previous portion of this address that Christianity wholly consists in faith and obedience, and, therefore, can have nothing to do with speculation or speculative controversies; because faith immediately respects testimony, and obedience, law; that these are positive things; that, therefore, if there be any supposable room for dispute,

it must simply respect the meaning of the terms. If these positions be indisputably true, as we believe they are, it may be asked, How, and whence, then, have originated all our destructive controversies and corruptions? We readily answer, From human pride and human folly. The vain pride of attempting to improve Christianity in the external exhibition of it in the churches, that it might vie in splendor with the pompous exhibition of the Jewish and pagan religions, and the presumptuous folly of explaining its mysteries according to the notions of the heathen philosophy, and, finally, of reducing the whole subject of Divine revelation into the form of a rational, systematic science, an attempt this, which rendered it as unfit for its primary purpose, the salvation of mankind, as the chemical process of distillation does our vegetable productions for the sustentation of animal life. The sublime productions of Aquinas, Maestricht, and Turretine, are exquisite monuments of this egregious folly. As well might we attempt to imbibe vital heat by embracing a corpse, as to derive spiritual life, light, or comfort, from the perusal of those voluminous works. Do you ask, *why?* The reason is obvious: these are the works of men, not of God. Not from heaven, to make us spiritually wise unto salvation; but from the pride and folly of man, to make us metaphysically and logically wise unto disputation. Vain man would be wise, though man be born a wild ass's colt, (Job xi: 12.) Wise, indeed, in his own way; wise above what is written; yea, constructively wiser than God, for he would improve upon his works.

The mysteries of Christianity, did you say? Are we then to believe mysteries, things that we do not understand? Yes, brethren, and great mysteries too, if we believe the apostle. "For, without controversy, great is the mystery of godliness: God was manifested in the flesh, justified in the spirit," etc.—1 Tim. iii: 16. "The Word was God." "And the Word was made flesh, and dwelt among us"—John i: 1, 14. Also,

"By faith we know that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear."—Heb. xi: 3. Are not these great mysteries; yet, do we not believe them? Surely we do, and that without any difficulty, because of the Revealer. If we can not believe God, we are not rational subjects, capable of moral government, consequently can not be governed by him; much less are we his genuine children, for children can believe their parents' declarations. How the things contained in the above propositions can be, we do not understand, therefore, do not pretend to explain them; but what is declared concerning them we do understand, and therefore are qualified to believe them. In this same way, then, we believe all Divine mysteries. This faith, certainly, we owe to the *Divine* testimony, and in many instances to human testimony too, though not in matters of religion; that is, of faith and obedience. But did not the three thousand believers on the day of Pentecost, believe the propositions in Peter's sermon?

Now, surely, if *they* understood them, so may *we;* for *they* never heard them before that day, nor, indeed, any one else; for, from the creation of the world to that same day, the things that were then seen and heard had never been exhibited to the eyes or ears of mortals. And can we conceive of a more singular and mysterious exhibition, either in *word* or in *fact?* The things seen and heard were perfectly new and astonishing: the stupendous sound from heaven; the cloven tongues of fire; the instantaneous gift of tongues; the announciation of the resurrection, and exaltation of the crucified Nazarene to the right hand of God in the highest heavens; the declaration that he was the author of all they saw and heard; and of the remission of sins, and the gift of the Holy Spirit, to all that should repent of their sin in rejecting him, and be baptized into his name. Now, can we easily imagine any concatenation of events more mysterious and incomprehensible

than this? Howbeit, all that believed these mysterious propositions upon the evidence before them were, of course, in the first place, convinced of the sin. charged against them; and, in the next place, of pardon and the gift of the Spirit upon their being baptized; with which complying, they were filled with the blissful privileges of righteousness, peace, and joy in the Holy Spirit.

A short history, this, of the conversion and salvation of three thousand. It was the business of but one day; nevertheless, we learn that the work was well done, that it was permanent, for they continued steadfastly in the apostles' doctrine, both in what they had been taught and in what was afterward delivered. Had they been arrested upon the very threshold of inquiry, as we are, with all the curious questions and elaborate decisions, down from the Council of Nice to that of Trent, (which latter continued its sittings for eighteen years, to fix with precision the doctrines of the Church,) may we not well suppose that, instead of the work of one hour, it must, at least, have been the work of thirty years to have produced the same certainty of faith.

But, do you say, what have we to do with all those questions and controversies? We say so too. Nay, more: what have we to do with any questions and controversies at all? but just to receive the apostles' doctrine, as the first believers did, and abide in it, asking no questions but what the apostles have stated and answered, upon the entire subject of our faith and obedience; admitting nothing into our Churches, either as to doctrine, or practice, or manner of teaching, or terms of communion, or ministerial qualifications, or government, etc., but what we find taught, enjoined, and practiced in the primitive Churches, by apostolic authority and approbation. Now this is the very thing we plead for, neither *more* nor *less*. What do you say to *this*, brethren? Are you satisfied with it? If so, come with *us*, or, rather, we will

go with *you;* for we love to follow with the majority, when they follow the apostles, as THEY also followed Christ.

We say again, what have we to do with controversy, either respecting the negation or explanation of the mysteries of God, either with respect to their existence or import, but merely as the Scripture declares and reveals?—the mystery of God, even of the Father, and of Christ?—that great mystery of godliness, God manifested in the flesh?—the mystery of faith, etc.? (See Col. ii: 2; 1 Tim. iii: 9–16.) The truth is, either the apostles explained these mysteries, or they did not. If the former, we have their explanation; if the latter, we accept them as mysteries, and hold them so; and, in either case, we are neither better nor worse taught than the Jerusalem converts were, for they received the apostles' doctrine just as they delivered it. Let us, then, go and do likewise; and, instead of hatred and persecution, we shall, like them, dwell together in love and unity.

What have we, therefore, further to do with the controversy "whether there be or be not mysteries in our holy religion?" And, if possible, have we not still less to do with the various and contradictory explanations with which the metaphysical and angelical doctors have favored us? And least of all have we to do with the jargon of fictitious mysteries which the mystics and fanatics, ancient and modern, have invented and taught. In receiving the mysterious definitions of the former, and the feigned mysteries of the latter, has not the Christian world, for upward of fifteen hundred years, been involved in the mystery of iniquity, (see 2 Thes. ii: 1–12,) the baneful effects of which have been persecutions, rapine, and blood? Is it not, then, high time for us to have done with such things? to return, with the primitive disciples, to take our proper place at the apostles' feet.

Again, we appeal to you, brethren, (for we wish to act in concert with *all* and *every one* of you who are disgusted and

aggrieved with the present state of things among us,) is there any medium between the course we advocate and being entangled in the aforesaid evils? If there be, we shall thank you for the discovery, and cheerfully embrace it. For our part, we do solemnly assure you we can conceive of no other that would completely exculpate and disentangle us from the evils complained of, and prevent a relapse. Whereas, if we accept the apostles as our immediate teachers, and continue in their doctrine, as the first Christians did, we shall be at *once* and *forever* delivered from all *post factum* doctrines, and explanations of doctrine, not contained in their writings. And although this might not be so agreeable to our metaphysical doctors and philosophizing theorists, nor yet to the itching ears and corrupt taste of many among us, having no tendency to make us wise to disputation, yet, inasmuch as it would make us wise to salvation, thoroughly furnished unto all good works, we should have no reason to complain, nor should any have reason to complain of *us;* for, as the apostle says, (Rom. xiv: 12,) when speaking of the things in which Christianity does really consist, (viz., "in righteousness, peace, and joy in the Holy Spirit,") "he that in these things serveth Christ, is pleasing to God, and approved of men."

Seeing, then, that by taking this way, in which we are divinely assured we should be made free, there being nothing that could be fairly alleged against us, why should we not embrace it? Or why should we rather appeal to Cæsar? If we foolishly do so, to avoid, as we suppose, some alleged inconveniences, we should remember that to Cæsar we *must go.* We *must,* in justice both to ourselves and to others, hear with both ears on every topic, before we can either judge for *ourselves* or condemn others.

Now, do we not condemn, as being wrong, all from whom we separate? If not, how do we justify ourselves in separating from them? Or is sectarian separation a matter of such trivial importance that we may indulge in it without

any reason at all? Has not the Council of Trent as good a right to be heard as the Council of Westminster, commonly called the Westminster Assembly? Was not the former called by the greatest ecclesiastical power in Christendom, the latter only by the supreme civil power of Great Britain? Did not the former consist of a much greater number of learned doctors, and continue its sittings more than three times longer than the latter? How, then, can any of us justly condemn the decisions of either without a fair and candid hearing? The same will as justly apply to the sect that sprang up yesterday, and held its first humble council in yonder barn. How *dare* we, how *can* we, *upon principle*, reject them, or they reject all others, without a fair and impartial hearing? Can there be anything more rude, more fastidious, and, in many cases, more unreasonable, too, than to reject and condemn without a hearing?

Will you, then, brethren, still appeal unto Cæsar? If you do, you see that, by every acknowledged principle of law and justice, you are bound over, and to Cæsar you must go. There is no alternative, for, as we have seen, both your own safety and common justice requires it.

As for ourselves, we think, upon the whole, that *David's choice*, upon a certain distressing emergency, is the best *we* can make in existing circumstances. "I am in a great strait," said he: "let us now fall into the hand of the Lord; for his mercies are great; and not into the hand of man."—2 Sam. xxiv: 14. So say we, and do utterly decline and reject all inferference of human authority, dictation, and invention in matters of religion; that is, of faith and practice. There are many things historical, prophetical. and typical; many things respecting the geography and chronology of the holy Scriptures, the manners and customs of the nations, etc., that do not immediately respect our faith and obedience, and that all have not an opportunity of investigating; the knowledge of which may, nevertheless, be satisfactory and edifying. Upon

these subjects, we thankfully accept the labors of the learned and studious, as we do also in verbal criticisms and improvements of our translation of the originals, for the better understanding of the letter. But availing ourselves of all these advantages, as we reasonably ought, (for we think we ought to be as well acquainted with the letter of the Scriptures as scholars are with the profane classics,) we take our seat at the feet of our inspired teachers, and think ourselves as safe in this position as the primitive disciples were. What they declare of things unseen, (which are the proper objects of faith,) we believe; what they command and teach, we hold ourselves, as in duty bound, in readiness to obey. And while we diligently advert to what they declare, we find sufficient exercise for our faith, as we also do for our obediential powers, while we closely attend to what they teach and enjoin. Upon the whole, in neither respect do we perceive any deficiency which could be supplied to our advantage; for believing what they declare, and obeying what they command, we find amply sufficient to make us as happy and as perfect characters as we can be in this imperfect state. Look, for instance, at our quondam brethren, formerly of the Church of Jerusalem, who had no *other* nor *better helps* than we have, in as far as teaching is concerned, and, if in other respects, we know not; for the same promise of the Spirit (into the faith of which they were baptized) is given equally to all that believe the same Gospel they believed; "even as many as the Lord our God shall call."

But, happy people, they were as yet in quiet possession of the faith then delivered to the saints. The mystical and metaphysical doctors had not yet profaned it with their pestiferous breath—their vain, airy speculations. Origen, the allegorizing mystagogue, nor Ammonius Saccas, the compromising Platonist, were not yet born. The Nicene Council had not yet sat to determine the no less curious than important question (as it was afterward thought) concerning the

specific nature of Christ, "whether it was *homousian*, or *homoousian* with the Father's;" that is, whether he was of the same or of a similar nature with the Father. Neither had the Sabellian controversy yet agitated the Church, about the proper personality of the Son and Holy Spirit. Nor had the important doctrines of the eternal generation of the former, and of the eternal procession of the latter, yet found their way into the language of man. Nor had the Council of Constantinople yet determined the important question of the consubstantiality of the Son with the Father. Nor yet the Council of Trent, the mysterious transubstantiation of the bread and wine, in the Supper, (of which these good people were stated partakers,) into the real body and blood of Christ. The equally mysterious doctrine of consubstantiation was, also, yet unknown. So was, also, the mysterious doctrine of purgatory, long since discovered in the second topic of Peter's text: "David is not yet ascended into the heavens." "Well, say the Romish doctors, "David certainly did not go to hell;" therefore, there must be some third, some middle place, which *we* properly call Purgatory; consequently, David must, at that time, have been in purgatory. Thus, and thus, have the doctors taught.

O ye Jerusalem converts, good, easy, credulous people, how many deep, important points lay concealed in your faith, of which ye were not aware! Yea, what mysteries in your practice too!

PROSPECTUS OF A RELIGIOUS REFORMATION,

THE OBJECT OF WHICH IS

THE RESTORATION OF PRIMITIVE APOSTOLIC CHRISTIANITY IN LETTER AND SPIRIT, IN PRINCIPLE AND PRACTICE.

THE following prospectus of a religious reformation was published many years since. It is as needful to thousands now as it was when first published. Many have been profited by it, and many more may be, by a careful perusal of it.

Christianity is a system of religion and morality instituted by Jesus Christ, primarily taught by his apostles, and recorded in the New Testament. It has for its immediate object the amelioration of the character and condition of man, morally and religiously considered, as far as possible in this life, and ultimately his complete salvation from the guilt, the love, the practice, and punishment of sin. It consists in the knowledge, belief, and obedience of the testimony and law of Jesus Christ, as taught by his apostles, and recorded in the New Testament. It has many professional opposites, many rivals to contend with, all of which, however, may be reduced to three classes, viz.: Infidels, heretics, and schismatics. The first of these reject, the second subvert, and the third corrupt Christianity, and, of course, measurably destroy its benign and blissful effects.

In order to defend the Christian institution against the rival influence of these opponents, we must meet each of them respectively with the proper arguments. The infidels, of every class, having no counter testimony to exhibit against the Divine authority and authenticity of our sacred records, nor anything comparable as a substitute to present to our reception, stand convicted of the most unreasonable obstinacy in rejecting a revelation not only confirmed by every kind of accompanying evidence which the nature of the thing could justly require, but which also goes to confer upon the believing and obedient the greatest possible happiness, intellectual and moral, of which they are capable in existing circumstances, and of which our nature can be made capable in a blissful immortality.

But as it is from the perversions and corruptions of Christianity, and not from professed infidelity, that the proposed reformation is intended, we would most respectfully submit the following queries to the consideration of all concerned, for the purpose of bringing the subject fairly before them.

QUERIES.

1. Is not the Church of Christ upon earth essentially, intentionally, and constitutionally one; consisting of all those, in every place, that profess their faith in Christ, and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else, as none else can be truly and properly called Christians?

2. Should not all that are enabled, through grace, to make such a profession, and to manifest the reality of it in their tempers and conduct, consider each other as the precious saints of God, love each other as brethren, children of the same family and Father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same Divine love, bought with the same price, and joint-heirs

of the same inheritance? Whom God hath thus joined together no man should dare to put asunder.

3. Is not division among Christians a pernicious evil?—antichristian, as it destroys the visible unity of the body of Christ, as if he were divided against himself, excluding and excommunicating a part of himself?—antiscriptural, as being strictly prohibited by his sovereign authority, a direct violation of his express command?—antinatural, as it excites Christians to contemn, to hate and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them? In a word, is it not productive of confusion, and of every evil work?

4. Is not the Christian community in a sectarian condition, existing in separate communities alienated from each other?

5. Is not such a condition the native and necessary result of corruption; that is, of the introduction of human opinions into the constitution, faith, or worship of Christian societies?

6. Is it not the common duty and interest of all concerned, especially of the teachers, to put an end to this destructive, antiscriptural condition?

7. Can this be accomplished by continuing to proceed as hitherto; that is, by maintaining and defending each his favorite system of opinion and practice?

8. If not, how is it to be attempted and accomplished, but by returning to the original standard and platform of Christianity, expressly exhibited on the sacred page of New Testament Scripture?

9. Would not a strict and faithful adherence to this, by preaching and teaching precisely what the apostles taught and preached for the faith and obedience of the primitive disciples, be absolutely, and to all intents and purposes, sufficient for producing all the benign and blissful intentions of the Christian institution?

10. Do not all these intentions terminate in producing the faith and obedience that justify and sanctify the believing and obedient subject?

11. Is not everything necessary for the justification and sanctification of the believing and obedient, expressly taught and enjoined by the apostles in the execution of their commission for the conversion and salvation of the nations; and fully recorded in the New Testament?

12. If so, what more is necessary, but that we expressly teach, believe, and obey what we find expressly recorded for these purposes? And would not our so doing, happily terminate our unhappy, scandalous, and destructive divisions?

The two following queries are subjoined for the sake of a clear definition of the leading and comprehensive terms, viz.: *faith and obedience*, which comprehend the whole of the Christian religion.

13. Are not law and obedience, testimony and faith, relative terms, so that neither of the latter can exist without the former? That is, where there is no law, there can be no obedience; where there is no testimony, there can be no faith.

14. Again, is not testimony necessarily confined to facts, and law to authority, so that without the latter, the former can not be? That is, where there are no facts, there can be no testimony; where no authority, no law. Wherefore, in every case, faith must necessarily consist in belief of facts; and obedience in a practical compliance with the expressed will or dictate of authority. By facts is here meant some things said or done.

CONCLUSION.

Upon the whole, these things being so, it necessarily follows, that Christianity, being a Divine institution, there can be nothing human in it; consequently it has nothing to do with the doctrines and commandments of men; but simply

and solely with the belief and obedience of the expressly-recorded testimony and will of God, contained in the holy Scriptures, and enjoined by the authority of the Savior and his holy apostles upon the Christian community.

REFLECTIONS.

The affirmative of each of the above propositions being, as we presume, evidently true, they most certainly demand the prompt and immediate attention of all the serious professors of Christianity, of every name. The awful denunciations and Providential indications of the Divine displeasure against the present antichristian state of Christendom loudly call for reformation;—the personal and social happiness of all concerned, and the conversion of the unbelieving part of mankind equally demand it. Nevertheless, we are not authorized to expect that any party, as such, will be induced by the above considerations, or by any other that can possibly be suggested, spontaneously and heartily to engage in the work of self-reformation. The sincere and upright in heart, however, ought not to be discouraged at the inattention and obstinacy of their brethren; for had this been the case in times past, no reformation had ever been effected. It becomes, therefore, the immediate duty and privilege of all that perceive and feel the necessity of the proposed reformation, to exert themselves by every Scriptural means to promote it. Seeing the pernicious nature and antiscriptural effects of the present corruptions of Christianity, both upon professors and non-professors, in producing alienations among the former, in direct opposition to the law of Christ, and in casting almost insuperable obstacles in the way of the conversion of the latter, the serious and upright, of all parties, must feel conscientiously bound to endeavor, to the utmost of their power, to effect a genuine and radical reformation; which, we presume, can only be effected by a sincere conformity to the original exhibition of our holy religion, the

divinely authorized rule and standard of faith and practice. To such, therefore, we appeal; and for the consideration of such alone, we have respectfully submitted the above queries.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye all* speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—PAUL, 1 Cor. i: 10.

"Jesus lifted up his eyes to heaven, and said, Father, I pray for them who shall believe on me through the word of my apostles; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me: that the world may know that thou hast sent me; and hast loved them as thou hast loved me."—JOHN xvii.

"In vain do they worship me, teaching for doctrines the commandments of men."—MATT. xv.

"From the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return to me, and I will return to you, saith the Lord of hosts."—MAL. iii: 7.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—REV. xviii: 4.

"He that testifieth these things saith, Surely I come quickly: Amen. Even so, come, *Lord Jesus.*"

Now, for the complete satisfaction of all present, or that may feel disposed to attend, it is further proposed to show, in a series of discourses, that the New Testament does really contain, and actually exhibit, a Divine system of religion and morality *so complete*, that the person who realizes it "will stand perfect and complete in all the will of God, be made wise to salvation, thoroughly furnished to all good works." And all this, in the express terms of the Divine testimony, without the intervention of one human opinion;

only taking for granted that the sacred text means what it says when treated with that candid, evident fairness with which we treat any intelligible, interesting record: otherwise, it can have no certain meaning at all.

Further, for the assistance and satisfaction of our inquiring friends, who wish to avail themselves of the luminous fullness of the holy Scriptures upon the great subject under consideration, we subjoin the following analysis of the sacred oracles, and the great salvation which they exhibit; by the due consideration of which, the Scriptural evidence and certainty of what is intended will, we hope, be apparently obvious.

ANALYSIS OF THE SACRED ORACLES.

The Bible consists of two volumes, the Old Testament and the New. Each of these consists of histories, prophecies, moral dictates, Divine institutions, and devotional exercises. The Old Testament contains three distinct dispensations of religion, and predicts a fourth, which is contained in the New, viz.: 1st. The primitive or Edenic, delivered to our first parents immediately after their creation. 2d. The Patriarchal, also delivered to our first parents immediately after their fall. 3d. The Israelitish or Mosaic, delivered to the Israelites by Moses. And the 4th, called the Christian, exclusively contained in the New Testament. Concerning these two volumes we observe: that although the Scriptures of the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the Divine will, for the edification and salvation of the Church, and, therefore, in that respect can not be separated; yet as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline, and

government of the Old Testament Church, and the particular duties of its members.

Also, that in order to enjoy a clear and comprehensive knowledge of what we read upon every subject in the sacred volume, the following things should be duly considered, viz.: Who speaks; to whom he speaks; what he says; why he says it; when and where he said so.

ANALYSIS OF THE GRAND DOCTRINAL TOPICS CONTAINED IN THE BIBLE.

1. The knowledge of God. 2. Of man. 3. Of sin. 4. Of the Savior. 5. Of his salvation. 6. Of the principle and means of enjoying it. 7. Of its blissful effects and consequences.

These are the grand doctrinal topics which the Scriptures were specially designed to teach, in the knowledge, belief, and practical influence of which consists our present salvation.

ANALYSIS OF THE GREAT SALVATION.

First. *Of its concurring Causes.*—1. The prime moving or designing cause: The love of God. 2. The procuring cause: The blood of Christ. 3. The efficient cause: The Holy Spirit. 4. The instrumental cause: The Gospel and law of Christ, or, the word of truth.

Second. *Of the Principle and Means of Enjoyment.*—1st. Of the principle: The sole principle of enjoyment is belief or faith. 2d. Of the means: 1. The prime instituted means of enjoyment is baptism. 2. Prayer. 3. Church-fellowship in the social ordinances. 4. The Lord's day. 5. The Lord's Supper. 6. The prayers. 7. The praises. 8. The teaching of the word. 9. The contribution for charitable purposes. 10. Religious conversation. 11. Studious perusal and meditation of the holy Scriptures. 12. All manner of good works: called works of faith and labors of love, etc., all of which

are but means of *enjoyment*, not of *procurement*. "For eternal life is the *gift* of God through Jesus Christ our Lord."

THIRD. *Of the present and proper Effects of this Salvation.*—These are justification, adoption, sanctification, assurance of God's love, peace of conscience, joy in the Holy Spirit, increase of grace, and perseverance in it to the end of our race.

FOURTH. *Of its ultimate Effects.*—These are a glorious resurrection and a blissful immortality.

As a striking instance of the necessity and importance of the proposed reformation, we present the following extract from the *Boston Anthology*, which, with too many of the same kind that might be adduced, furnishes a mournful comment upon the text—we mean upon the sorrowful subject of our woeful divisions and corruptions:

"The following reply to the Rev. Mr. Cram, missionary from Massachusetts to the Senecas, was made by the principal chiefs and warriors of the Six Nations, in council assembled, at Buffalo creek, State of New York, in the presence of the Agent of the United States for Indian Affairs, in the summer of 1805: 'I am come, brethren,' said the missionary, 'to enlighten your minds, and to instruct you how to worship the Great Spirit agreeably to his will, and to preach to you the Gospel of his Son Jesus Christ. There is but one way to serve God, and if you do not embrace the right way, you can not be happy hereafter.' To which they reply, 'Brother, we understand your religion is written in a book. You say that there is but one way to worship and serve the Great Spirit. If there be but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the book? Brother, we do not understand these things. We are told your religion was given to your forefathers. We also have a religion which was given to our forefathers. It teaches us to be *thankful* for all the favors we receive, to

love one another, and to be *united*. We never quarrel about religion. We are told you have been preaching to the white people in this place. Those people are our neighbors; we are acquainted with them. We will wait a little, to see what effect your preaching has upon *them*. If we find it does them good, makes them *honest*, and *less* disposed to cheat Indians, we will then consider again what you have said.' "

Thus closed the conference. Alas! poor people, how do our divisions and corruptions stand in your way! What a pity that you find us not upon original ground, such as the apostles left the primitive Churches! Had we exhibited to you their unity and charity, their humble, honest, and affectionate deportment toward each other, and toward all men, you would not have had those evil and shameful things to object to our holy religion, and to prejudice your minds against it. But your conversion, it seems, awaits our reformation, awaits our return to primitive unity and love. To this may the God of mercy speedily restore us, both for your sakes and for our own! that *his* way may be known upon earth, and his saving health among all nations. Let the people praise thee, O God! let all the people praise thee! Amen! and amen!

Upon the whole, we appeal to every candid mind that has one serious thought upon the great subject of Christianity: Is not the necessity of a religious reformation among professed Christians *most convincingly evident* and *universally acknowledged* by the serious of all denominations? We appeal, then, to all concerned, what should be its character? Should it be Divine or human? Should it be the simple belief and obedience of the word and testimony of God, or of the opinions and dictates of men? You will, no doubt, say, of the former. So say we; and yet, strange to tell, all the sects are offended. And why? We shall leave it to them to say; for they have not yet, *no, not one of them*, presented any relevant reason why we should desist from urging the indis-

pensable duty, absolute necessity, and vast importance of the reformation for which we plead. They have not presented us with the detection of one single error in our premises.

We shall conclude our humble appeal by respectfully assuring all concerned that if they, or any of them, will convince us of any error, either of faith or practice, we will candidly relinquish it, and thank God and man for the discovery; also, that if they will show us how we may, without giving offense, plead the cause of a reformation, which involves the glory of God and the happiness of mankind, we shall thankfully adopt it. FAREWELL.

A WORD TO OUR FELLOW-LABORERS IN THE GOOD CAUSE.

Does the New Testament exhibit a religion—a complete system of faith and obedience—which goes to perfect the conscience and character of the believing and obedient subject, and to fill him with the blissful assurance of a glorious immortality; and all this in the express words of the Divine testimony, independent of a single adjunct of human dictation? What, then, have we to do with humanisms? or what remains but to evince this perfection of the Divine testimony by a just and luminous exhibition of its provisions, its contents, by means of a correct analysis?

Its all-sufficiency and alone sufficiency being thus demonstrably evinced, and its exclusive obligation divinely established, what have we to do but to insist authoritatively upon its exclusive reception, under pain of rebellion, of high treason against the majesty of Heaven, for wickedly and wantonly corrupting the Divine institution, and keeping up animosities, contentions, and strifes among the subjects of the Divine government, to the manifest destruction of its influence? And are we not sufficiently furnished with Divine documents for the authoritative eviction of all this? What, then, have we to do with sectarian controversies, but only to

show their irrelevancy and inutility in relation to the grand object of Christianity, to the attainment of which they can conduce nothing, this being divinely secured to the believing and obedient, in the express terms of the Divine testimony?

Thus, beloved brethren, we have taken the liberty of addressing *you* upon the important subject in which we are all, we humbly hope, most sincerely and seriously engaged. Our object, you will perceive, is to render our labors as successful as possible, by making a proper use of the due means for obviating ignorant mistakes and pernicious misrepresentations, and for preventing offenses, as far as possible, by treating with all Christian candor and courtesy our fellow-professors of the different parties; thus, "as far as in us lies, giving no offense in anything, that the ministry be not blamed; neither to Jew nor Gentile, nor to the Church of God;" being well persuaded that if "speaking the truth in love" does not conquer, nothing will, "and that a perfectly simple exhibition of the truth, if such could be obtained, would be the best corrective of error."

If we intend to make Christians, let us teach Christianity; if we intend to make Arminians, let us teach Arminianism, and put down Calvinism. In a word, if we intend to make self-conceited, self-preferring, censorious controversialists, let us teach controversy. Experience fully justifies the old adage, "Like priest, like people." If common report, both of friends and opposers, may be credited, there have been too much bantering and boasting, too much irony, sarcasm, and satire, too much censure and crimination, in the ranks of the reformation. We hope, however, these offensive evils are on the decrease, and that experience, and the united voice of Scripture and right reason, will speedily deliver us from this reproach. Let us never forget that "the servant of the Lord must not strive, but be gentle, showing all meekness to all men."

PROMINENT CHARACTERISTICS OF ELDER THOMAS CAMPBELL.

A SUPREME devotion to truth in general, but especially to *the Truth*, and to Him who is THE WAY, THE TRUTH, and THE LIFE, characterized his public and private life. He entertained the loftiest, the richest, and the most soul-stirring conceptions of the peerless majesty, the ineffable beauty, and the superlative grandeur of the Lord, in union with a condescending mercy and a tender compassion toward a bewildered, alienated, and ruined world.

His unselfish and self-sacrificing spirit knew no limit in its exertions to cheer and comfort the desponding, to animate the disconsolate, to alleviate the afflicted, and to pour the oil of joy and gladness into the broken and disconsolate heart.

His piety was unfeigned, and his communion with God was constant, free, and familiar.

His habits of Bible study furnished him with themes of spiritual contemplation and of edifying conversation.

His deadness to the world, and to all matters of political agitation, enabled him to concentrate his mind and thoughts on themes heavenly and Divine.

He seemed to be wholly apathetic on all the themes

of political agitation, and took no special interest in them.

He was superlatively averse to evil-speaking, and seemed to cultivate an antipathy against every form of detraction and reproach in all his civil and social intercommunications with society.

His strong aversion to political disquisitions and debates, to party spirit and to party strifes, was characterized by a profound silence on all such themes.

He was uncompromising on all questions of religion and morality.

His endeavors to unite all Christians on a Scriptural and evangelical basis, were earnest and unremitting.

He was peculiarly unambitious of worldly honors and distinctions for himself and family, apathetic of the honors that come from man, and ever condescending to men of low degree.

Hospitality to strangers, without regard to differences of opinion in politics or religion, was a ruling maxim of his life.

He went about continually doing good on the largest scale of all his means and opportunities. "And the case that he knew not he sought out."

Though not a professional physician, yet well read in the healing art, he freely waited on the poor and the humble, who were unable to procure professional aid; and in this way mitigated many an agony, and, no doubt, saved some useful lives.

His family discipline was the most perfect that I ever witnessed. He always honored his own word. What he promised he performed, and what he threatened he executed and fulfilled to the letter.

The holy oracles were not only always on the table, but daily in the hands of his family, children, and servants. They were read in the family every morning; a portion was memorized every day, and recited every evening. They were, again and again, reviewed and recited at special intervals; whole epistles were committed to memory, and repeated especially on Lord's day evenings. Thus the Divine word became, as it were, incorporated with the minds of his household.

"Attending church," or "going to meeting," as it happened to be called, was, in his family, a rather grave and serious matter. Every member of the family, child or servant, that attended church, "went to meeting" with the understanding that he or she was to give an account of what was spoken; not only of the text or topic, as it was called, but also a sort of synopsis of the discourse. In fact, this review was a miniature of the sermon or lecture, as it happened to be called.

The advantages of this system of household training must, on a little reflection, be obvious to all, but especially to those of a thoughtful and inquisitive mind. The command of one's own attention is a great, a very great acquisition. It is, indeed, a most valuable science and a most useful art. Not more than a tithe of my intimate acquaintances have either studied or acquired the art and mystery of commanding and directing their own attention.

The most useful series of college lectures, of which I have any recollection, was a series of discourses upon the *science and art* of attention, delivered A. D. 1808, by Professor Jordane, University of Glasgow, Scotland. This faculty, when fully developed and possessed, is of

paramount value to every human being, but most of all important to him that desires to acquire a familiar acquaintance with the sciences and arts comprehended in the curriculum of college education. If permitted to speak of one's self, we must say that to Father Campbell we are more indebted than to all other teachers and instructors for such a *command of attention* as enables me even yet (*when I please to employ it*) to recollect the materials of any lecture or sermon of the usual dimensions, without the loss of a prominent idea.

The subject of this memoir was, almost to his eightieth year, remarkable for the strength and the readiness of his memory, excepting that class of words which we call *proper* names. This frailty I, too, inherit. It is only by the association of a person or an event with some locality, or position, or concurrent fact, or circumstance, that we can command his or its name. Father Campbell's habit of concentrated attention for long, consecutive periods, manifestly impaired its organic power, and paralyzed in a considerable degree its former vigor and retentive power.

As pronunciation is the most essential characteristic of the orator, so attention is the most characteristic attribute of the successful student; whether he reads or listens to a lecture or an oration upon any subject.

To *hear* and to *listen* are not synonymous. Listening is voluntary; but hearing is more or less involuntary. There is neither virtue nor vice in hearing; but there must be either the one or the other in listening.

The Hebrews, the Greeks, and the Romans were a listening, consequently, an intelligent and communicative people. In all schools the science and art of *listening*

ought to be a special study. It will pay well throughout the whole period of life.

As a man of prayer, or rather of a prayerful spirit, Father Campbell gave the most satisfactory and impressive evidence. He might have appropriated to himself the language of the author of the one hundred and nineteenth Psalm, verse 164: "Seven times a day do I praise thee, because of thy righteous judgments. Great peace have they which love thy law." "They have no stumbling-block" in their path. "Thy testimonies also are my delight, and my counselors." "I will speak of thy testimonies also before kings, and will not be ashamed." "Thy statutes have been my songs in the house of my pilgrimage." "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart."—Verses 24, 45, 54, and 111. "Great peace have they which love thy law: and nothing shall offend them. Lord, I have hoped for thy salvation, and done thy commandments. My soul hath kept thy testimonies; and I love them exceedingly. I have kept thy precepts and thy testimonies: for all my ways are before thee." "I have longed for thy salvation, O Lord; and thy law is my delight."—Verses 165–168, 174.

This recipe for happiness, to them that seek it, is very ancient, and very well authenticated. It is now at least two thousand eight hundred and thirty-seven years old. But should this not be its exact age, its teachings, nevertheless, will be forever true. Accurately translated it reads in harmony with the question propounded as the subject of development, viz.: "I sought to see," to ascertain, "what is that good, that happiness or felicity which a man should pursue all the

days of his life?"—Ecclesiastes ii: 3. In our current style, what is that special good, that happiness, which a man should pursue or seek after all the days of his life?

It is very sententiously summed up in our vernacular in *four* words: REVERE AND OBEY GOD. This is the Roman *summum bonum*, the whole felicity of man.

Who or what was Plato, Socrates, Seneca, or Æsop in comparison with Solomon? Were they all engrossed in one personality, they would be a pigmy by the knee of the gigantic Goliath of Gath. A regiment of our modern sages, and they are at least as great as any of the ancients, would, Queen Sheba-like, faint in the presence of Solomon, the son of David. Give me Solomon, the son of David, and I will give you, curious reader, all the magi of Persia, all the philosophers of the Greeks, all the magnates of all times and nations and languages of earth.

In his family and daily teachings, Father Campbell was accustomed to teach and inculcate all the Christian virtues, personal and social; and to dehort not only against the fashionable vices of society in general—detraction, evil-speaking, foolish boasting, and foolish jesting—but also against all gossiping, idle tale-bearing, tattling, officiously interposing or intermeddling in other men's concerns.

Vanity, vainglory, pride, and an ambition to excel others were with him prolific evils. His standing maxim, in my early days, was, "If it be a pleasure to you to excel others, it will, by degrees, be a pleasure to you not to see others as good and as respectable as yourself."

We are divinely taught to cultivate the Christian virtues for their own sake, for our own honor and happiness

and that of others, and for the honor of Him to whom we are debtors for our rank and condition in life. It is, indeed, "more blessed to give than to receive good," was a maxim embalmed in his affections, and demonstrated to be worthy of Him to be the author of it who came from heaven to earth to raise man from earth to heaven.

One of Father Campbell's most characteristic attributes, recognized and commended by all his intimate acquaintances, was, that which he reprobated in others he never practiced, nor yielded to, himself; and whatsoever he commended in others, or approved, he exhibited in all his deportment and social intercourse with his associates in life.

Alike removed from Pharisaism and Sadducism, he was a strict conformist to that truly philosophic and fundamental oracle of the great Teacher: "All things whatsoever you would that men should do to you, (*mutatis mutandis*,) do you even so to them: for this is the law," or sum of the law, "and the prophets."

In my boyhood, when entering into his study, in which he had a large and well-assorted library, I was wont to wonder on seeing, with a very few exceptions, only *his Bible and Concordance* on the table, with a simple outfit of pen, ink, and paper. Whether he had read all these volumes, and cared nothing more for them, or whether he regarded them as wholly useless, I presumed not to inquire, and dared not to decide. But such was the fact.

He, at least twice a year, made a tour through his congregation, in company with one or two of the ruling elders, as they were then designated. He called up the

children in the presence of their parents, and catechised them not only on the shorter catechism, but also on their Bible readings. If there appeared to be any neglect on the part of parents or children, an admonition or an exhortation was duly tendered to both children and parents, with a promise of another visit and another examination in due time. Under this system his congregation attained to the honor of being generally regarded the most intelligent in the Presbytery to which it belonged.

In process of time, however, he began to dispense with the catechism, discovering that the children frequently confounded the Bible with the catechism, assigning to the latter a position of authority tantamount, if not paramount, to the former.

That God *could* speak to man intelligibly, if he *would*, is not a debatable question. At least it was not so in the court of his understanding. That God *would* speak to man intelligibly if he *could*, is equally indisputable. Therefore every reflecting man must admit that God has delivered himself, his whole will and purposes, to mankind, so far as the present and eternal destiny of man is concerned; and, therefore, if any man, possessing the received and well-authenticated oracles of God in his own mother tongue, is ignorant of what God would have him to be, or of what God would have him to do, he is without excuse before the bar of his own conscience, and will be so, and feel himself so, on the day of ultimate judgment, when standing in the immediate presence of the Lord Jesus Christ, ordained by his Father and our Father, by his God and our God, to be the Judge, the ultimate Judge, of the living and of the dead, from whose decision there never can be one appeal.

Such were the prominent themes and views and teachings of Father Campbell. Among all my acquaintance, in the Christian ministry or out of it, I knew no man that so uniformly, so undeviatingly, practiced what he taught.

I can not but gratefully add, that, to my mother as well as to my father, I am indebted for having constrained me to memorize, in early life, much of the sacred writings, especially many of the Proverbs of Solomon, all his Ecclesiastes, and many of the Psalms of his father, David, as well as much of the Christian Scriptures. They were not only deeply inscribed on the tablet of my memory, but in fact incorporated with my modes of thinking and forms of speaking. They have, indeed, been so incorporated with my mind, and modes of thinking, reasoning, and speaking, that I occasionally find myself thinking in the identical terms and sentences of these great masters of the human heart. There is as much of *fact* as of metaphor in speaking of having God's inspired teachings engraven or written upon the living tablets of human hearts.

How much more quickening, elevating, and energizing are these divinely conceived and inspired words and sentences than the tame, set phrase of a cold, heartless, spiritless, speculative orthodoxy!

On such cold, rocky peaks and towering cliffs, there is nothing green. On such mountain-tops there lies an everlasting snow, on which the Sun of righteousness is never felt, warming the heart, animating the soul, or cheering the spirit of man with rapturous conceptions and heavenly realizations of an "all exceeding and eternal weight of glory."

But Father Campbell's own letters,* extending over many years' experience, addressed to myself and others, more fully, and, we presume to say, more satisfactorily, develop his Christian character and views of Divine truth than any other documents at our command. The letters of Paul and Peter, of James and John, indeed of all reputable writers, introduce the discriminating readers of them into a more intimate acquaintance with their authors and their more prominent characteristics, than could be imparted or acquired by a mere recital of our own opinions and conclusions, or those of others, concerning them.

* See pp. 141 to 193.

LETTERS, SKETCHES, AND TESTIMONIALS.

THE following interesting communications are from several correspondents who were intimately acquainted with the subject of this memoir. They will throw additional light upon the life and character of Father Campbell, and evince, upon the part of the writers, an affectionate regard for his memory.

LETTER FROM BROTHER WALTER SCOTT.

MAYSLICK, KY., May 8th, 1860.

MRS. BRYANT:

Very Dear Sister—The Lord bless you and yours! the Lord make you a blessing to many people!

Your letter of the 25th ult., unexpected but not unwelcome, was duly received. These lines, in answer to it, go, I trust, to find all the friends in Bethany in good health.

Touching the matter whereof you wrote to me, I am, I regret to say, in possession of no documents or incidents that you would deem of any value in a biography of Father Campbell. Both of our families resided for some time in different apartments of the same house, he and I taught the same school, and presided together as bishops in the same Church, (Pittsburg,) and, therefore, upon continuous reflection, some

incidents might occur to my memory which time has long obliviated.

I made the acquaintance of your brother Alexander in 1821–2, and soon after that had the pleasure, at his suggestion, I presume, of a visit from your dear and venerable father. In his case, as in that of his son, we at once conceived an ardent Christian affection for each other, which, by the way, continued uninterrupted and unabated while he tarried on earth.

Alas! where now is the venerable man, the man of God, and the holy ones who, under his pastoral care, among the cabins of Western Pennsylvania and Western Virginia, worshiped the God of our salvation? Gone, all gone,

> And left us weeping on the shore
> To which they will return no more.

"The righteous perish and no man layeth it to heart." A sense of these melancholy changes diffuses a copious and doleful gloom over my affections and heart, and impels me to indulge for the moment in an involuntary and unavailing tear. I think of your mother, I think of your father, I think of Alicia, of Thomas, of yourself, and others, and my heart dies within me on memory of the days that are past. May grace, mercy, and peace be with those who still linger behind!

Since Father Campbell was so much better known to you all than to me, it would be improper in me to attempt, for your benefit, a description of his excellences, either intellectual, moral, social, or religious; and yet I may, perhaps, state, in a few words, without presumption, how he appeared to me under these several phases.

I always regarded your father as a man of fine intellectual parts. The evidence of this was derived to me from two sources, sense and reason—the eye and the ear. It was impossible to look upon his lofty brow and facial lines of

thought without reading in these exterior symbols intellectual greatness—reason, robust common sense, capacity, skill, wisdom. "The trial of a man is his speech," says the son of Sirach. Your father's public efforts fully vindicated, by the apocalypse they made of truth, all first impressions. Sometimes he spoke with great effect; and though he often protracted his speech to a great length—the manners and the taste of the times demanding it—yet he did not do so always. I once heard him in my academy, which was large, deliver a current commentary on James, first chapter; and can say, in regard to it, that I have not, since that time, listened to anything in the way of teaching more beautiful in expression, or in thought and reason more delightful and ravishing.

He was fond of discussion, and frequently offered propositions for debate. On such occasions he was a little sensitive and high-spirited. Amid the affray of words and arguments which his genius for dialectics had waked up, he ever held his old gold snuff-box* in his hand, and snatching thence, at unequal intervals, "a hasty pinch" of the good old Scotch, as Henry Clay called it, he would immediately renew the conflict with increased energy.

He was, of course, fond of head-work. His intellectual system could not lay idle. He engaged its forces in various ways, therefore—abstract thought, reflection, meditation, lucubration, contemplation, and excogitation; so that sometimes he looked pensive, sad, cast down, melancholy. Such appeared to me, intellectually, your pious and enlightened father. Those who think your brother's strong intellectual qualities were not derived to him from his father, differ from me *toto cœlo*.

Touching his practical nature, its basis seemed *moral* rather than *sentient*. His affections were, therefore, stirred from within rather than from without, and shone forth in respect

* He gave up the use of snuff for nearly thirty years before his death.

for the rights of others, rather than in excitability for their faults. He was patient more than impressible; meek, gentle, and resigned, more than passionate or easily provoked. He wished well to all the world, whose salvation he desired, and loved with unspeakable complacency his neighbors, his family, and the saints.

Though his nature, as I have said, was affectionate rather than sensitive, yet his sympathies could be stirred up to floods of tears by the occasion; and of this, the following is a proof: Our preaching had, one day, taken such fast hold on the heart of a certain lady as to produce a slight alienation of mind, which, on our return, we learned had continued for a week. At the end of that time, on a second visit, many people offered themselves for the obedience of faith, and were baptized. In the conclusion of the beautiful scene, said lady pushed herself close up to my side, until, indeed, she almost leaned upon me. All the people saw her, and every heart was touched, for she spoke not a word. Father Campbell stood as close to my person almost as the lady herself. Looking upon the countenance of my venerable co-laborer, I said to him, "My dear father, if the word of God has perturbed the soul of this poor lady, may not the same word also, under other circumstances, tranquilize it?" "Brother Scott," he replied, "baptize her." Turning to the woman, I took the confession, and asked her if she repented of her sins. Without lifting her eyes from the ground, on which they were fixed, she replied, "I have repented most wonderfully." On the utterance of these extraordinary words, a flood of tears gushed from the eyes of my venerable associate, as if his head had been a fountain of water. They absolutely fell in a stream to the ground. The memory of the fact must remain with me through life. I baptized the lady, and, thanks be to God! she awoke next morning in full possession of her senses.

In regard to his feelings, derived from the opinions of others, he was by no means insensible to fame. If, however,

this "last infirmity of noble minds" at any time perturbed his feelings or awakened his ambition, he sought not earthly renown for its own sake, if he sought it at all. If he desired to be known, it was as a herald of the cross of Christ, reformer of the Church and of the world.

He had, as a scholar, mingled with the aristocracy of his own native land, and, without contracting any of their luxurious habits, had come off victorious from the contact, impressed only with the grace and elegance of their lordly address. He was one of the best bred men of his day.

At an early date I returned his visit, and tarried some days and nights under his sacred roof. Here his social affections displayed themselves in the most agreeable voluntary hospitality. His great nature overflowed in affability and in the arts of pleasing — conversation, reading, happy discussions on pleasing themes, walking abroad, etc. In all he did and said he offered me a pleasing illustration of the Scripture which says, "He pleased not himself."

Touching his religion, he was the most devout man I ever knew. He loved God, and adored him for the gift of his Son in our great redemption. He was a man of prayer, a man of reading, a man of holy meditation, excogitation, and reformation. He was fond of the analogies between the two Divine systems, nature and religion, and read with delight, in the works of God, the spiritual relations of the universe. He ascended from infinite power to infinite wisdom, from infinite wisdom to infinite goodness, and read and realized in the things that are seen the things that are not seen, but yet are eternal. All things, he saw with delight, were made for man and man for his Maker. He ascended, then, by nature and religion, up to the God of nature and religion. He had tasted of the sovereign and universal good, and his heart was in the heavens. He was the most exemplary man I ever saw. His memory is blessed.

WALTER SCOTT.

LETTER FROM BROTHER W. F. EMMONS.

NEAR GLOBE VILLAGE, SOUTHBRIDGE, MASS.,
October 22, 1860.

DEAR BROTHER CAMPBELL:

On reading the good letter of Brother Walter Scott, concerning your excellent father, published in the July number of the *Harbinger*, I felt moved to add my testimony, also, to his worth; for it was my privilege likewise to have been acquainted with him. But, nothing in particular then occurring to me to write, I wrote not, and now I have but little of interest to communicate.

I was glad to be informed that your memoir of him was so nearly completed, that, in addition to being a delightful biography, this volume will also be a substantial history of the current reformation. It will be a beautiful volume, with a fine steel portrait.

I think I did not meet the old gentleman, for the first time, during my first visit to Bethany, in the summer of 1830; but the following spring, at New Lisbon, Ohio. From and after that time, during the years 1831, 1832, and 1833, while I resided at New Lisbon, and at Wellsburg, Virginia, I saw him frequently, heard him preach, he was occasionally a guest at my house, and I spent some weeks in his society, off and on, at your house at Bethany. This was while "The Sacred Oracles," for the third and fourth editions, were being revised, in which work we all took part; but none with deeper interest than he. The last time that I saw him he could not see me—when he had forgotten most of his former acquaintances and friends. But there was ONE, I remember, "whom not having seen he loved," whose name and person and work he never forgot—JESUS, HIS REDEEMER AND SAVIOR; and that his mind was then full of hymns to his praise. Often have

I since thought of the emphasis and feeling with which he repeated two lines of one of them:

> "How happy is the Christian's state;
> His sins are all forgiven."

In 1831 there were sore difficulties in the Church at New Lisbon, and Father Campbell visited there, to help, heal, and remove them; and he labored faithfully to this end. I then felt that the testimony of Luke for Barnabas might well be applied to him, that "he was a good man and full of the Holy Spirit and of faith." Yes, he was *good*, he was devout, and, with Edwards, and Judson, and Payson, he ascribed all his goodness to the grace of God. He magnified it, and the truth by which he was sanctified, above everything else. For a definition of *truth*, the best that I ever saw or heard from any one, I am indebted to him. When, where, and how, I can not tell; but this only, that it was his and from him. It is given thus:

"TRUTH IS WHAT IS—THE REPRESENTATION OF WHAT IS—EXACTLY OF WHAT IS."

"FALSEHOOD IS WHAT IS NOT."

The same is written under a lithograph picture I have of him, hanging up in my parlor, which I love to look at and to think of him.

Father Campbell was, like Barnabas, "a son of consolation"—a sympathizing friend; and he was like Paul, too, in withstanding and reproving error. One instance of this that I witnessed in Wellsburg, in 1832–3, I shall never forget. A proclaimer from Ohio addressed us in the disciples' meeting-house. The house was full, and the young man spoke very fluently. His subject was, "The Holy Spirit and how he operates." He read and remarked upon Eph. vi: 17. He preached that "the Spirit was the word, and the word the Spirit; that all the operation or agency any one experienced from the Holy Spirit was by the import of the word; its

meaning, just like the Spirit in the word of man." The Spirit was called "the sword of the Spirit," he said, "not because the Spirit used it, operated by or through it; but because it was forged or made by God." He was very keen, very dogmatical, and seemed to know, or to think he knew, all about it. After getting through with his discourse, before he had time to dismiss the meeting, Father Campbell arose, with the dignity and solemnity of a patriarch, as he was, and spoke some ten or fifteen minutes in reply. Ah, with what force and plainness for the truth! and yet, with tenderness and kindness for the young man. He completely used him up. He did it as no one present could have done. And the effect on all, the proclaimer and the hearers, was good; for he was humbled and they were edified. He, as a Christian, with the psalmist David, could and did say, I think: "Let the righteous smite me," etc., and they, with Elihu in Job, that "days should speak"—had spoken—"and multitude of years should teach"—had taught—"wisdom."

This was twenty-eight years ago. How rapidly the time has passed! The patriarch, in the mean while, has finished his course. His work is done. His warfare is ended. He has fought the good fight, and kept the faith. Henceforth, the crown! May it be ours, also, to follow him as he followed Christ, and share in his reward. In the hope of immortality, Yours,

F. W. Emmons.

The case of this young preacher is suggestive. Ardent, inexperienced, and fond of paradox, the recklessness which is often mistaken for manly courage, to avoid a vicious extreme, he ran into its opposite, no less prejudicial to truth and righteousness—an event which is due to an unsettled state of the public mind. To relieve himself from views of spiritual influence which

negative human responsibility, he made religion merely mechanical. Unread in the controversy, he accepted an extreme view which seemed to avoid all the difficulties of the subject. Doubtless Father Campbell's eclaircissement of the theme and our young friend's subsequent readings of the living oracles, led him, by a just exegesis of these Scriptures, to form more Scriptural and spiritual views of his religion, and, we would fain hope, enjoy it in proportion to the increase of light. Eph. ii: 22: "In whom ye also are builded together, for an habitation of God through the Spirit." Rom. viii: 11, 14–16, 26, 27: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God."

These are selected merely as specimens of a large class of Scriptures which fully support the reality of the indwelling of the Holy Spirit in the Christian's heart by faith. Gal. iii: 2: "This only would I learn of you, Received ye the Spirit by the works of the law, or by

the hearing of faith?" As in the natural world God works by physical laws, so in the kingdom of grace he works by evangelical means; or, in other words, the word of God is the sword of the Spirit in the hands of his army. But both in nature and in grace *work* is done, and God is the worker.

The following sketch of Father Campbell, from the *Ladies' Christian Annual*, will be read with much interest:

THOMAS CAMPBELL.

BY JAMES CHALLEN.

It was my good fortune, after so many years' delay, to have visited once more Bethany, the residence of Alexander Campbell, President of Bethany College, and his aged father, Thomas Campbell, the subject of this imperfect sketch, now above ninety-one years of age. I felt a spirit of deep reverence in the presence of this man of God, beyond that which I have ever experienced in the presence of any other man. His age, his long experience in the ways of God, his sincere devotion to truth and righteousness, his untiring labors in the ministry for more than the ordinary limit of the life of man, the simplicity of his life, the patriarchal grandeur of his appearance, and his unaffected piety, left a deep impression on my mind, which can not easily be effaced. In all respects he is a very remarkable man; and with him truth and duty have ever been correlate terms. He had but to know what was right and he did it, no matter what Synods and Assemblies might say to the contrary. The world is indebted much to him, under God, in relation to the great

movement, in the present century, to restore primitive, apostolic Christianity. His memoirs should be written, and those of his son Alexander Campbell; and I hope that, in view of their departure from our midst, the materials for such a work will be gathered together and arranged by those around them, who alone are competent to accomplish the task. These works, I am sure, would be read with great interest and profit by the Christian world, and, therefore, these men should not be permitted to pass away without some permanent memorials of their life and character.

> "Lives of great men all remind us
> *We* may make *our* lives sublime."

Thomas Campbell is now very old; his whitened locks hang upon his shoulders, smoothly parted over his ample forehead. His sightless eyeballs in vain search for the light; for, in his own expressive language, all to him is "pitchy darkness." I could not but think of John Milton, and repeat over in my mind the expressive and affecting words of the great poet, in reference to his blindness:

> "Thus with the year
> Seasons return; but not to me returns
> Day, or the sweet approach of even or morn,
> Or sight of vernal bloom, or summer's rose,
> Or flocks or herds, or human face divine;
> But clouds instead and ever-during dark
> Surround me."

To him, who was so fond of nature—and where shall we find a spot in which she appears more beautiful and picturesque than at Bethany, with its sloping hills of almost ever-during green, covered with flocks of sheep, and its deep and solemn vales, through which the mountain streams wind their serpentine course?—to him, also, who was so fond of the "human face divine," and of books, the loss of sight is a great privation. But he bears the loss with perfect submission to

the Divine will; and, as a compensation for it, he sits down and meditates upon the things of God, and, "smit with the love of sacred song," he repeats over aloud the hymns and songs from the admirable collection at Bethany, which, in other days, he had committed to memory. By the hour I sat at his side and heard him repeat, with singular precision, and in the most impressive manner, these sacred melodies, accompanied with suitable remarks in reference to the sentiments they contain, their Scriptural import and beauty. I was particularly struck with his fine appreciation both of the poetry and sentiment of these hymns. One of his great favorites is the song, "How happy are they who the Savior obey." It is worth a visit to Bethany to hear him repeat, in his earnest and vigorous manner, with the personal interest he feels in the sentiment it contains, the words of this beautiful hymn, a hymn that has cheered many a weary pilgrim on his way to the land of rest, and which stands associated in our minds with some of the most sacred moments of our life. I am sure that hereafter I shall never read or sing these words without thinking of Father Campbell.

His thoughts are wholly absorbed with the great matters connected with eternal life; they occupy his mind continually, and are the themes of his constant meditation and delight. Nothing pleases him so much as to have one sit down and read to him the word of the Lord, or to engage in religious conversation. In the absence of his son Alexander, he daily leads in family worship. His prayers are characterized with deep devotion, adoration, supplication, petition, and thanksgiving; in language the most pure and expressive, comprehensive and Scriptural, he pours his rich oblation forth with a familiarity blending itself with reverence; at once showing the simplicity and affection of the child and the subdued spirit of the suppliant. Seldom have I listened, if ever, to a prayer such as he presented to the heavenly Father on the Lord's day morning we worshiped together in the family.

His memory is, of course, very defective, especially what he very properly calls his "historic memory;" but, in his discriminating language, his "sentimental memory" is still quite good. Names, dates, events, and facts he can not remember but with great difficulty; but sentiments, either in the language of poetry or Scripture, he retains with considerable tenacity. He is also hard of hearing; but a voice with which he is familiar he can hear and understand without much difficulty.

He has one of the finest heads I ever saw.* Phrenology would claim it as a model, both for its conformation and size; and the volume of brain is very great. Though so very old, his skin has all the freshness and beauty of youth. His cheeks have but few wrinkles, and are quite full. His noble brow is almost entirely smooth. He sits in his comfortable arm-chair before the fire throughout the day, occasionally rising to change his position or for exercise. He still shaves himself, and attends to his toilet with scrupulous exactness. He retires to his chamber alone, in accordance with his own wishes, and rises without any aid from the family, as he is extremely reluctant to give the least possible trouble to any one about him. His wants are all fully anticipated, and every possible attention paid him by every member of the family, not only from a sense of duty, but from pure affection. Indeed, no one can be near him without loving him. He is so kind and gentle, so courteous and bland, and so grateful even for the smallest favors—

> "I 'm sure it makes a happy day
> When one can please him any way."

He still carries about him his old watch, and daily has it set to correspond with the family time-piece. He keeps him-

* The portrait in the first of this volume is a steel engraving from an oil painting, which was taken when Father Campbell was about sixty years of age. Those who knew the subject most intimately consider the likeness one of remarkable merit.

self fully posted up with the hours of the day. Time with him was always a sacred thing; he knew its value, and still prizes it. His sleep is sweet and refreshing, like that of an infant. His diet is plain and simple. He uses no animal food; and this contributes much, no doubt, to his good health and spirits. He seems not to have a single ache or pain, such as usually belongs to old age. Like a full shock of corn, he is ready for the granary.

He is the patriarch of the reformation, the Jacob of the tribes, a type and representative of what we mean by a disciple of Christ, an exemplification of the truth and beauty of apostolic Christianity, of its spirituality and life, of the faith it inspires, the hope which it awakens, and the immortal principles which it inculcates. I would advise the self-constituted judges of orthodoxy to pay him a visit, and learn to abate their zeal for an antiquated and toothless theology. I would urge the devotees of an empty, dry, and bony ritualism to visit the Bethany House and take a few lessons from this aged disciple and family on the value of that religion which is both spirit and truth. And to the philosophic mystics of the day, the super-spiritualized, whose highest evidence of their interest in Christ consists in their contempt for those who differ from them, and the conscious self-complacency which they feel, I would commend a visit, in the confident belief that, if their cases are not utterly hopeless, the result will prove beneficial.

Happy disciple! his labors as an active minister of the cross are now over; the trumpet hangs upon the wall; the sword is returned to its scabbard; the sweep-net is dragged to the shore; he has preached his last sermon; he has officially "finished his course." But his presence among us is an evangel, eloquent and impressive; teaching us to deny ungodliness and worldly desires, and to live soberly, righteously, and godly in this present world, expecting the blessed

hope, the glorious appearing of the great God and our Savior Jesus Christ.

His good health in extreme old age teaches us the value of temperance. His recollection of the admirable things he has learned from the Scriptures, and the consolation he derives from them, teaches us their value, and the importance of an early acquaintance with them. His unshaken confidence in God teaches us the necessity of holy living, of watchfulness and prayer; and his preparation for immortality teaches us the value of that religion to which he has consecrated his life, and for the advocacy of which he has laid under contribution his varied learning and talents.

Soon, very soon will he pass away from among us, and will sleep with his kindred in the "*Mamre*" at Bethany, "dust to dust and ashes to ashes," to await that "better morn" when Christ shall bid it rise.

Aged pilgrim! the Jordan is still before you; but its waves have already been parted, and its billows are hushed in repose. Canaan is at hand. Already have you seen the dim outline of its everlasting hills, and have heard of its rich valleys and gushing fountains; the dew upon its Hermon and the light upon its Zion, and the glory which rested upon its Tabor!

Dim though your eye to the loveliness of creation, faith reveals

> "Climes, which the sun, who sheds the brightest rays
> Earth knows, is all unworthy to survey."

"The righteous shall flourish like a palm tree: he shall grow like a cedar in Lebanon. They shall still bring forth fruit in old age."

PHILADELPHIA, 1854.

LETTER FROM BROTHER FRAME.

The following letter, from J. R. Frame, will present Father Campbell, in his eightieth year, still laboring in his wonted zeal in the good cause. It will no doubt be read with much interest by many of his attached friends, who remember his devotion to the Lord, his cause and people, and his untiring zeal and energy in traveling and preaching the blissful Gospel of our salvation:

MILFORDTON, KNOX COUNTY, O., July 11, 1860.

DR. A. W. CAMPBELL:

Dear Sir—At your request, I give a brief account of the tour in Ohio, which I had the pleasure of making with your venerable father. I visited Bethany in the spring of 1843, and, in conversation with your father, I mentioned that I was trying to evangelize, and had immersed about a hundred persons; that the feeble Churches needed instruction in the practical duties of their profession. He agreed, should life and health permit, to join me in May and visit the Churches. We met in my native county, Guernsey, at the Harmony Church, not far from Cambridge. Here we had an interesting time, preaching the Gospel, visiting families and old acquaintances and pupils of your father's, when he taught a school in Cambridge. They were Baptists, but welcomed him to their house, and, at their request, he gave them a prospectus of the reformation, in a discourse of two hours' length. We went from this place to Bridgeville, near Zanesville. Here we had a large auditory, in a grove near the village.

Leaving Guernsey and Muskingum counties, we started for the Muskingum valley, in Washington county, passing through a corner of Morgan county. We had a great meeting at

Sharon, and many hundreds came from a great distance to see and hear Father Campbell. I remember that a Mr. John McGary came twenty miles with his brother, Dr. McGary, to see and hear for themselves. They were inclined to the Baptists, but were delighted with your father's exhibition of primitive Christianity. They were from the same county that your father was in Ireland. At Sharon we lodged with Brother Reuben Israel, whose family was among the first to take the stand on the Bible and the Bible only, near the old Stillwater Church, Belmont county, Ohio.

From Sharon we went to Olive Green, where we had a large grove meeting; thence to Beverly, on the river Muskingum, about twenty miles above Marietta. Here we had a pleasant, profitable, and useful interview, both publicly and privately, with the people of different religious persuasions. Father Campbell's great theme was "Christian union on Christian principles." This he pleaded with great earnestness and success. Colonel John Dodge, the proprietor of the town, a cultivated Christian gentleman, though a member of the Cumberland Presbyterian Church, was delighted with Father Campbell, and invited him to his house. Your father enjoyed his hospitality for several days. While here, Father Campbell was taken quite sick, from fatigue of travel and arduous labors, at his advanced age of eighty years and upward.

He found a very kind and attentive physician in Dr. Reynolds, of Beverly. The doctor medicated him, and got him well, free of any charge; and last year when I met him, he inquired after him, and spoke very highly of his exemplary piety and ardent ministerial labors.

From Beverly we went to Coal Run, four miles below, where I had, the March before, immersed eighteen persons at one time, and organized them into a congregation. We spent some days with Captain S. Devols, whom I had immersed, with his wife and daughters. He was delighted with

the visit, and had Father Campbell to preach at his house. Father Campbell, in his visits to families, was particular to give them instruction in regard to the methodical reading of the Bible. He regarded family religion as the oldest religion, and the family as the nursery of the Church. Being a young Timothy to him, I received regular Biblical lessons from him, and read to him a part of Whelpley's *Compend of Ancient and Modern History*. After reading the awful accounts of carnage, rapine, and depravity of the ancient nations, Father Campbell would exclaim: "The history of man is the history of sin; and the first-born man was the first murderer."

I take occasion here to acknowledge my obligations and gratitude to him, that, in the good providence of God, I had the unspeakable privilege of enjoying his society, and of receiving from him so many valuable lessons, not only from the Bible, but in literature and science. The good principles and pious example which he gave me have been of lasting advantage in my weary pilgrimage through this world of sin, temptation, and sorrow. I never knew a more pious and godly man. My father used to say he reminded him of the apostle John. His piety and sweetness of manner reminded him of the character one would form from reading the history of that lovely apostle.

Father Campbell used to say that "a prayerless Christian is a contradiction." He zealously inculcated family and private prayer, as indispensable to true piety. Like one of old, "morning, noon, and night" were his regular seasons of prayer. O that all the professed disciples of Christ would imitate the example of this blessed father in Israel! What a heaven upon earth would we enjoy! Father Campbell also deprecated the vain and often foolish conversation we hear among the professors of religion. He used to say, "We hear much talk *about* religion, but very little really religious conversation." "Out of the abundance of the heart the mouth speaketh." If our hearts are really warmed with the love

of God, we will love to converse about him, and about our Christian privileges. Father Campbell was much averse to debates and the sarcastic and frequently abusive *manner* in which some of the preachers spoke of our religious neighbors. "The servant of the Lord must not *strive*, but be gentle to all men," was his motto to every evangelist. He wrote me a letter on the subject of evangelizing, a copious extract of which I published in a May number of the *Christian Review*, to which I refer you.

It was during this tour that Father Campbell came to his second sight. He was much pleased that he could put his spectacles upon his head and line out hymns from our hymn-book. He had left off the use of tea and coffee, and drank nothing but water. He thought this might have had something to do with his coming to his second sight! I remember some one said to him, "Father Campbell, you have been a diligent student of the Scriptures for more than fifty years. Do they become old and insipid to you?" "No," said he; "I never read the Scriptures, which I have read hundreds of times, but I perceive new beauties in them."

After our visit here, we went to Lowell, ten miles above Marietta, where we spent a few days in preaching, and in visiting Christian families, to encourage family culture, as Father Campbell called it.

The good teaching and pious example of Father Campbell did much to promote the cause of reformation in this tour of two months. Also much prejudice was removed from the minds of many who had misunderstood and misrepresented the reformation. They discovered that it was not merely a theoretical notion we were contending for, but a practical reformation in the lives of the disciples of Christ; and that we were laboring not to build up a party, but to unite all the friends of Jesus in one body, that we might co-operate for the spread of primitive Christianity, and have done with disunion.

I accompanied Father Campbell a part of the way up the Ohio river, toward Brother Albert G. Ewing's, and, as I had appointments, he thought he could get along without me. We took the parting hand, he giving me his patriarchal blessing. I hope to meet him in heaven, where we can talk over our toils and sorrows of earth, and our many sacrifices for the salvation of sinners.

Your brother in Christ, in the hope of a blissful immortality, JOHN R. FRAME.

LETTER FROM BROTHER R. FAUROT.

BLOOMINGTON, IND., July 18, 1860.

DEAR BROTHER CAMPBELL:

The July *Harbinger* came to hand to-day, and, on page 396, I see a communication and question, that revived in my mind memories such as will ever linger in a student's mind, especially when his lot was the subject of peculiar favors and privileges. However arduous and obscure my pathway may be through life, I shall never forget the Christian grace with which we were received, though strangers, at the "Bethany House," and entertained freely till we could find a home. Besides, I shall ever esteem it an inestimable favor that my sojourn was permitted while that venerable man of God, "Grandfather Campbell," still lingered, as the "almond tree," at the "Carlton House," and the "bishop" greeted so regularly to the "Chair of Sacred Literature."

The acquaintance, to which I was so familiarly welcomed, was kept up by at least *weekly* visits during my three years' sojourn. For as regularly as the week's work closed, the first point was to see "grandfather," and to read to him some selection he had made that would be useful to me;

hear him repeat hymns, or, better still, to hear him tell the history and struggles of the reformation of the nineteenth century. I joined with others in a request that he should give us a *farewell* discourse. His loss of sight, which increased the timidity of age, had long detained him from the place of public worship; but he reluctantly consented, and, on a beautiful Lord's day, the 1st of June, 1851, he was drawn on a sled (for he would not ride in a carriage) to the old Bethany chapel; and never shall I forget the force with which this passage (Ecclesiastes xii: 5) was brought to my mind, "And fears shall be in the way," as he came in, supported by two deacons, and with both hands outspread, saying, "I shall hit something."

The house was already crowded full; some thirty students from "Pleasant Hill" were present. Once in the pulpit, he began to feel at home. He requested his son, Dr. Campbell, to read a chapter; then rising, he repeated the hymn beginning—

> "Hail! morning known among the blest,
> Morning of hope, and joy, and love,
> Of heavenly peace and holy rest,
> Pledge of the endless rest above."

And not one word was missed. Such a prayer as he offered seldom falls from human lips; he seemed as if in the immediate presence of his "divine Father." He then took his favorite texts, giving chapter and verse, Matt. xxii: 35–40, and vii: 12, "Love to God and love to man." And as his mind warmed with the theme, and text after text came thronging, like angels of light, in beautiful rank, they seemed to clap their hands, and say: "You must love God, because he has loved you;" so that he quite forgot his object, or that he was standing for the *last time* before an earthly audience. For, on going over, in the evening, to see how he stood it, he seemed in ecstasies; (the way he usually seemed when he had anything to be thankful for;) said it had not tired him

at all, that he felt as well as ever. When Sister Campbell remarked, "Father, the people all came out to hear your farewell, and you never so much as once said Farewell." "O!" said he, throwing up both hands; "*I forgot all about it!*" and made many apologies.

This little incident has often come vividly to my mind when thinking of Bethany. But now I hear that "grandfather" is gone, the old chapel and the old college are gone, and even the familiar faces of my college days are

> "All scattered, all sundered by mountain and wave,
> And some in the silent embrace of the grave."

Alas! we all do fade as a leaf. Affectionately,

R. FAUROT.

THIS thrilling sketch is from the pen of our brother, Professor J. D. Pickett, who had so often heard it narrated by Archibald Campbell, late of Bethany, who resided in Ireland at the time, and near the scene as described. It is, therefore, a most accurate account of the affair, having myself often heard my father relate it.

The following incident occurred at a church in Ireland, not far from Newry, (it is said at Ahorey,) during the memorable year of the rebellion, 1798:

The congregation had assembled for worship. The pulpit, which was at the further end of the building, was occupied by Thomas Campbell. Some one suddenly rushed into the church, crying aloud: "*The Welsh horse* are coming!*"

* This troop was notorious. The horses were well trained for the service of rebel-fighting. On hearing the word *croppy*, (rebel,) they

This formidable troop, under a daring, dashing captain, was scouring that region of country in quest of rebels, spreading terror wherever it went. Observing the remote situation of the church, and excited by the belief that meetings of rebels were being held at all times and places, the captain concluded that the one in question was of that character. Accordingly, the troop dashed up and surrounded the building in a trice. "Ah!" thought they, "we have a nice nest of '*croppies*' here." They were drawn up in battle array, ready to make an onslaught the moment the congregation should rush out. The captain immediately dismounted, and, with threatening manner, marched into the church. It was a fearful moment. The audience was almost panic-stricken. Men, women, and children were ready to fly. The fate of all seemed to hang upon the slightest incident. The captain stalked down the aisle, casting fierce and rapid glances right and left.

Just at this crisis one of the elders, a man of venerable mien, called solemnly to the minister: "PRAY, SIR!" Whereupon Thomas Campbell, in response to the call, and with deep and unfaltering tones, began: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;" and so forth, unto the end of that heroic psalm.

He had not uttered the first verse before the bold captain paused, profoundly impressed with the solemn and sublime tones. He bent his head and listened reverently unto the close, then bowed, and quietly retraced his steps. He sprang upon his horse, and away dashed the terrible troop over hill and dale, as the rejoicing congregation continued their praise unto Him who had, indeed, been their "refuge and strength, a very present help in trouble."

would rear up and throw their feet furiously forward. They were terrible in a charge. Many feared them even more than they did their riders.

[EXTRACT FROM A LETTER TO MRS. CAMPBELL.]

IN MEMORIAM.

DEAR SISTER CAMPBELL:

That "the righteous shall be held in everlasting remembrance," is a truth not less of Scripture than of reason. It will doubtless gladden the hearts of all to know that the memoirs of Grandfather Campbell, from an authoritative and competent source, are soon to be issued. The memory of a good man is blessed, and ascends like a sweet fragrance from the tomb.

My recollection of Grandfather Campbell presents him to me with all the freshness of reality; and I have esteemed it a singular favor that I was much with him in his latter years. No one could look on the sightless, venerable old man, whose sole solace was religion, whose thoughts were all prayer, whose occupation was godly conversation or the attempt to restore his failing memory by the constant repetition of passages of Scripture or hymns, without being forcibly convinced that the Christianity which his life had illustrated, and which comforted his old age, could be no imposture; that if earth contained anything real, religion to him was a reality.

You remember his fine, gentlemanly address, partaking of much of the ease and courtesy of the English clergyman; his pleasant manner, always cheerful; his large and massive forehead; his long silver hair, and his clear gray eye, whose sight, to use one of his own expressions, "went formally and sensibly out;" his frequent remark that "his sentimental memory appeared to be as good as it ever was, but his memory for names was almost gone." You recollect how he always knew your footsteps when you entered the room, and how some of the younger members of the family seemed proud to "lead grandfather" to and from his room, and how profuse he always was in the expression of his thanks; and you

recolleet how, when sometimes if he found the conversation not of a very religious tone, he used to say, "This does not tend to edification," and he would then introduce something that would; and you recollect how strenuous were his efforts to retain in memory certain hymns, his favorites, such as, "How shall I my Savior set forth," "Hail! morning known among the blessed," "Yes, the Redeemer rose," "When I survey the wondrous cross," "Christ, the Lord, is risen to-day," and many others; and you recollect how visitors and others in the family were always desired by him to hold his hymn book and remind him of the first line of each verse; and with what untiring and devotional feeling he would repeat the same hymn many times in succession.

A good old man in a house is a blessing; and his appearance, as of one constantly praying, was better than many a sermon. His mind was singularly nimble, analytical, precise, and methodical; his reasoning was always Baconian. I should say, speaking phrenologically, that causality, individuality, firmness, veneration, benevolence, and conscientiousness were in his head extremely large. His mind was most thoroughly imbued with the Scriptures; they were, indeed, the "man of his counsel," and the whole tenor of his life was, to use one of his expressions, "to know what the Bible says, and to do what it commands us." "All enjoyment lies in employment," was another favorite expression, which his own life illustrated. The restoration of the ideas of primitive Christianity is due to the analytic sagacity his life-goodness inspired, aided and enforced by the more popular and versatile talents of his son. His life was formed on and by his principles. There are spots on the sun, but there was no spot on his character. And if on a life of usefulness and piety the salvation of any one may be predicated, it may be most assuredly predicated on him.

OBITUARY NOTICES.

THE following obituary notice of Father Campbell's decease is from the pen of Professor R. Richardson, who in early life was his pupil, in the city of Pittsburgh. He knew him long, was very especially intimate with him, and was much beloved by Father Campbell:

I have to announce to the brethren and friends of the reformation the death of the venerable Thomas Campbell, Sr. He died on the evening of Wednesday, January 4th, having attained to the advanced age of ninety-one years, lacking about a month.

This event, though, in the natural course of things, by no means unexpected, will doubtless awaken in many a bosom the deepest emotions and the dearest recollections. Our beloved Father Campbell had been so long and so earnestly devoted to the cause of religious reformation, for which alone he seemed to live and labor, and had made, while thus engaged, so many journeyings through different parts of the United States, that he had formed a very widely extended circle of acquaintances and friends, to whom he was justly endeared, not only by these labors of love, but also by personal qualities so engaging as to command universal love and veneration.

Never was there an individual who manifested greater reverence for the word of God, or a truer desire to see it faithfully obeyed. Yet this trust in the Divine word was not,

with him, a mere verbal confidence, a faith or knowledge, like that of some professors, merely intellectual—lexical and grammatical; for never was there one who more fully recognized the spirituality of the Gospel, or sought more diligently to impress all around him with the importance of the work of the Holy Spirit in the salvation of the soul; and never was there one who more fully exemplified the doctrine which he taught, or whose life was more evidently guided by the teachings of the Spirit, and controlled by the Divine principle of love to God and man. To the faith of Abraham and the piety of Samuel, he added the knowledge, the purity, and warm affections of the Christian, and combined in his deportment a simplicity of manners and a courtesy singularly graceful, with a dignity which inspired with respect all who approached him.

O! who that has enjoyed the pleasure of his society can ever forget that countenance of benignity, those thoughtful eyes, beaming with affectionate regard; those venerable silvery locks, smoothly parted with habitual neatness upon the high and ample forehead, and contrasting so agreeably with the fresh and lively tints of his complexion; those kindly greetings and inquiries with which he so politely welcomed his friends; or that ready overflow of Christian feeling and instruction, which he seemed unable long to repress within a heart filled with love and Divine truth! O, thou revered instructor of my early years! beloved guide of my youth! honored counselor of my manhood! can thy image be ever obliterated from my heart? can thy teachings and thy example be ever absent from my remembrance? O, how great a blessing it has been to multitudes to have been allowed the privilege of contemplating thy character, and of hearing from thy lips words of truth and grace! What thanks do we not owe to God for so precious an illustration of the power of the Gospel, and of the beauty and excellency of the Christian profession!

From an early period of life until within about seven years, this devoted servant of God was actively engaged in the work of the ministry. He was connected, in his native country of Ireland, with the Covenanters and Seceders, and continued with the latter for some two years after his removal to this country. From this time he gave himself wholly to the cause of Christian union and religious reformation, having become thoroughly disgusted with the party spirit and religious animosities of the different sects. He seemed to prefer the life of an itinerant, and visited every part of the country where he thought his labors might be useful, delighting to revisit occasionally the brethren with whom he had previously sojourned. He returned from one of these excursions so late as the summer of 1846; but being greatly exhausted with heat and fatigue, he was induced, through the solicitation of his friends and relatives, to remain at Bethany, where, under the affectionate care of his son Alexander, and the kind and unwearied attentions of his daughter-in-law, Mrs. S. H. Campbell, he has spent his last years in all the happiness and comfort which the infirmities of age permitted him to enjoy.

From these, indeed, he suffered comparatively but little, if we except the loss of sight, which occurred about three and a half years since, and which debarred him from reading and visiting his friends; a privation which he deeply felt, but patiently endured. It was his delight, during his blindness, to converse with his former acquaintances; to recite to them various hymns and passages of Scripture, with which his memory was stored, and comment on the sentiments they expressed, or to hear portions of the Scripture read. On one occasion, during this period, through the earnest entreaty of friends who desired once more to hear him from the pulpit, he consented to deliver a farewell address. He preached, accordingly, on the 1st of June, 1851, at Bethany, to a large audience, a last discourse, on the subject of the two great commandments—love to God and love to our neighbor. It

was, indeed, a solemn, impressive, and most interesting occasion, the speaker being entirely blind and in his eighty-ninth year, yet with mental faculties still active and vigorous.

His health continued good until within some three weeks of his decease, when he became affected with a severe inflammatory affection of the mouth, which induced great debility and loss of appetite. Under these circumstances he became gradually weaker, but without suffering acute pain, and at length expired so gently that it was scarcely possible to distinguish the moment when he ceased to breathe, having, throughout his illness, manifested the same calm confidence in God and humble reliance upon his Divine Redeemer which had ever characterized his life. He was buried on Friday, January 6th, by the side of his beloved consort, agreeably to the wish expressed in his affectionate notice of her death, contained in a letter to his daughter Alicia, and published in 1835, in the sixth volume of the *Millennial Harbinger*, first series, page 284, where he says: "And now, dear daughter, what remains for me, thus bereft of my endearing, attached companion, from whose loving, faithful heart I am persuaded I was not absent a single day of our fifty years' connection—yes, what now remains for me, without any worldly care or particular object of worldly attachment, but with renewed energy, with redoubled diligence, as the Lord may be graciously pleased to enable, to sound abroad *the word of life*—the praises of Him who has called us out of darkness into his marvelous light; and at last, if it be the will of God, to have my mortal remains deposited alongside of your beloved mother's."

I have given the above details, as I know they will be most acceptable to many friends at a distance, who have long known and loved the deceased. May we all contemplate with profit this peaceful end of a life spent in the service of God, and follow his faith, considering the end of his conversation—Jesus Christ, the same yesterday, to-day, and forever.

THOMAS CAMPBELL.

I subjoin the following notice of my revered father, written by my wife, as it appeared in the *Christian Annual* of A. D. 1854. It will, no doubt, be satisfactory to his friends to know his last words as herein expressed:

BETHANY, January 23d, 1854.

DEAR BROTHER CHALLEN:

Your kind and consolatory letter, addressed to my husband, regarding the death of his venerated and beloved father, has, with many others of a like Christian sympathy and interest, been duly received, and but for the want of leisure would have been gratefully and thankfully acknowledged ere this.

Owing to the very pressing and arduous duties Mr. Campbell is now engaged in, he has requested me to respond to your favor, and also to give you some of the particulars of the illness and departure of dear Father Campbell.

It is with a peculiar reverence and a solemn pleasure I approach the task assigned me. Knowing as I do the ardent interest which you have manifested in everything pertaining to the departed patriarch and father, I feel my desire hightening to afford the greatest satisfaction on the present occasion, although one brief epistle must fall short of containing much that would be of interest to those who revere the memory of our Christian hero, whose labors on earth have now ended.

His health had been pretty much the same as it was the beginning of the year past, when you visited us, with the exception of increased feebleness in his limbs, and a bowing down of his person with the weight of years; still he retired and rose regularly, slept soundly, and his appetite remained good until his attack of illness, which was on the morning

of the 13th of December, shortly after his son's return from his late tour. He was taken with a swelling of his face, and an inflammation of his mouth; which was immediately followed by a profuse salivation, and wasting away of the juices of the system, which continued on with an extreme sore mouth, till within four days of his death, when the salivation ceased, but the severe inflammation of the mouth remained, which prevented him from talking much during his sickness, which no doubt he would have done had it been otherwise.

He told Mr. Campbell, when he was first taken sick, that he was "going home, and that he should soon pass over Jordan," and rejoiced in the prospect. He was patient and calm during all his illness, which was just three weeks from the time he was taken. He kept his bed entirely only four days. His mind was as clear and as strong as when in health. An incident that occurred, on the afternoon of his departure, about four o'clock, (and he died at seven o'clock,) will serve to show. His sons, the doctor and my husband, were not in. He suddenly grew worse, and we thought he would soon depart. His daughter, Mrs. McKeever, and several others, were around his bed. I leaned over him and said: "Father, you're going to leave us. Do you know you're going to leave us, and that you will soon cross the Jordan?" To all of which he responded by significant sounds, when I added: "*You will soon see all* THE DEAR LOVED ONES *that have gone before.*" Then, in the fullness of my heart, I exclaimed: "*O that an abundant entrance may be granted unto you into the everlasting kingdom of our Lord and Savior Jesus Christ!*" I had no sooner uttered it, than, to the astonishment of all around, he responded, in an audible voice, and in his emphatic manner, "AMEN!"—the last word I ever heard him utter. It shall be garnered in the recesses of my heart. All of his children living were with him, except one, and many of his grandchildren. At night the scene was peculiarly impressive—without groan or struggle, he gently breathed his last. His son

the doctor was most attentive to him, and mitigated all his pains, as much as human aid could do it. But never has that decree been reversed: "Dust thou art, and to dust shalt thou return." And so it will stand to the end of time, against the wisest and best of Adam's race.

It is MOST *gratifying to us all* that we have so good a lithograph likeness of him. *We are very greatly indebted to you for it.* It is admitted by every person I have heard speak of it, to be one of the best of the kind. Indeed, it is the best I ever saw; I greatly prefer it to a daguerreotype likeness. We have a large oil painting of him, taken some twenty years ago, and had been intending for some time to have a good daguerreotype of him; but I feel under obligation to your son when here in the fall, for his energy in having the late likeness taken. Dear father agreed to it with pleasure, although from the want of sight he could not understand the process. I would suggest that it would still give more interest to the picture should you mention on it his want of sight, and also the figures of his age; about which, by the by, there is a little mistake. Mr. Campbell has made it, according to father's statement, only ninety-one, the 1st of February next.

But, dear brother, I fear I have been too lengthy and tedious in my communication. I have desired to condense as much as possible my notices. I had for my satisfaction penned a few shreds of thoughts and feelings, previous to the writing of this letter, which were inspired by the late solemn and impressive event. If you will not think it obtrusive, I give them without further introduction. Mr. Campbell joins in love to you and Sister Challen and family.

With high Christian esteem, yours,

S. H. CAMPBELL.

TO FATHER CAMPBELL IN HEAVEN.

My hoary-headed father! (whose snowy locks were to thee a "crown of glory,") thy useful, precious, holy life, of near five score winters, now is ended; calmly and peacefully thou hast passed away!

O, how I loved to sit and look upon thy lofty forehead, and trace the lines upon thy well-marked face—a face on which wisdom and benevolence so clearly and so brightly shone, and admiration, pious and devout, of Him who gave thee being, and more than being, gave thy large soul, communion full, through the Spirit Holy, with Him who was thy Mediator, Intercessor, Savior, "all in all."

It was my lot, and privilege, and highest honor, for many years, to hear thy voice, and minister to thine aged wants; and in return for which, thy richest blessing, with thy *warmest prayers*, upon me oft have rested.

Beloved father of many sons and daughters, many of whose offspring passed before thee into the palace of the universe, and ready stood to bid thee welcome, to enter in and join with them and all the angelic choir, who day and night surround the throne of the great Eternal.

O, how swift my mind recalls from memory's storehouse the many lofty, holy themes and scenes beyond—beyond the heavens, on which thyself and elder son (whose guide to wisdom thou wast in youth, and kind companion in thy riper years) were wont to dwell, in days that now are passed away, and joined to those "beyond the flood."

But now thy disencumbered happy spirit feasts on the rich and glorious things thou then by faith didst view; and thy poor, mortal, sightless eyes no longer now afflict thee. For thy vision, spiritual, clear, and bright, beholds in full survey, with wonder, adoration, joy, and love, all the pure bliss of

heaven! O thou bright exemplar of thy heavenly Father's will, let the full impress of thy life be deeply graved on every heart that claims a kindred to thy sacred dust!

Farewell, dear, venerated father! I humbly hope we soon shall meet again, where all the ransomed LOVED ONES, triumphantly rejoice, and pain of parting shall be known no more!

S. H. CAMPBELL.

A BRIEF MEMOIR OF MRS. JANE CAMPBELL.

Mrs. Jane Campbell, the wife of Elder Thomas Campbell, was a descendant of the French Huguenots, who fled from France anno Domini 1681. It is said some hundreds of thousands of them fled from France, to Switzerland, Holland, Germany, England, and Ireland. A portion of them located themselves in the north of Ireland, in the county of Antrim, among whom was my maternal ancestry. The writer of this memoir was the last child of this family born on its patrimonial inheritance; one mile from Shane's Castle and three miles from Ballymena, county Antrim. His mother's maiden name was Jane Corneigle.

Her parents were rigid Calvinistic Presbyterians, and, of course, she was strictly educated in the Christian religion, according to their views of it. Her father died when she was some seven years old. Her connections, the Corneigles and the Bonners, having purchased the township in which she was born, and being pious Presbyterians, they erected a Church and a school, in which their families were strictly educated and brought up in the nurture and admonition of the Lord. In that school

the Bible was a daily theme; it was memorized and recited by the pupils as a part of their daily exercises.

Having a peculiarly ready and retentive memory, she treasured up the holy Scriptures in early life, and could quote and apply them with great fluency and pertinence from childhood to old age. She, indeed, also possessed a mental independence which I have seldom seen equaled, and certainly never surpassed by any woman of my acquaintance.

Greatly devoted to her children, and especially to their proper training for public usefulness and for their own individual and social enjoyment, she was indefatigable in her labors of love, and in her attentions to their physical, intellectual, moral, and religious training and development. She seemed to me, soon as I arrived at the age of reflection, as one of the most successful imitators of Solomon's beau ideal of a virtuous woman, as depicted in the close of his life and of his proverbs. And who ever had a larger experience of the sex than he! His climax of conception of a virtuous and excellent wife is given in the following episode: "She stretcheth out her hand to the poor; yea, she reacheth out her hand to the needy. Her husband is known in the gates when he sitteth among the elders of the land." (We presume because of the neatness and cleanness of his apparel.) "She makes fine linen and sells it, and delivers girdles to the merchants. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships, she bringeth her food from afar. 'She rises' by the dawn of day, while it is yet night, and prepares food for her household, and a portion to her maidens. She considereth a farm and

buys it: with the fruit of her hands she plants a vineyard. She girds her loins with strength, and strengthens her arms. She perceiveth that her merchandise is good: her light goes not out by night. She applies her hands to the spindle, and her hands hold the distaff. She spreads out her hands to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She makes herself coverings of crimson; her clothing is cotton and purple. Her husband is known in the gates, when he sits among the elders of the land. She makes fine linen, and sells it; and delivers girdles to the merchants. Strength and honor are her clothing; and she shall rejoice in time to come. She opens her mouth with wisdom, and on her tongue is the law of kindness. She looks well to the ways of her household, and eats not the bread of idleness. Her children arise, and call her happy; her husband also, and he praises her. Many daughters have gotten riches, but thou excellest them all. Favor is deceitful, and beauty is vain: but a woman that fears the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates" when he sits among the elders of the land.* In all the essential elements of Solomon's picture of a good wife and mother, was the subject of this memoir.

As a helpmeet of my father in the work of the Christian ministry, I think I never saw her superior, if I ever did her equal.

He was frequently called from home on protracted tours in his public ministry of the Gospel; but though

* David Bernard's Version.

her cares and solicitudes were always on such occasions more or less augmented, I never heard her complain; but rather to sympathize with him in his works of faith and in his labors of love. She, indeed, cheerfully endured the privations of his company, in the full assurance that his absence from home and labors in the Gospel would ultimately redound more to the glory of God and to the happiness of man, than his confinement to any one particular locality.

Paul, though freed from domestic cares and without a home, was not unmindful of the aids and favors bestowed on himself by certain females that labored with him in the Gospel. He therefore occasionally took pleasure in giving them conspicuity in certain allusions to their works of faith and labors of love. He did not wish that any of those sisters who labored for him, or with him, should be overlooked, neglected, or forgotten by the Churches or by his fellow-laborers. Honor to whom honor is due, whether to man or woman, is a standing law in Christ's kingdom; and every true Christian man will award it when falling in his path. Such a man was Paul, and such every admirer of Paul, or of his Master, ought to be. Jesus, in the dying agonies of the cross, forgot not his mother; but most feelingly commended her to the care and protection of that disciple whom he most loved—the loving and beloved John. This is one of the most eloquent and soul-stirring scenes in the biography of the most magnificent and divinely glorious personage that ever honored humanity. It is an eloquent and soul-stirring volume in itself, superlatively indicative and suggestive of the honors due to a devoted mother, from a dutiful, a grateful, and a devoted

son. Never, after such an example, let a dutiful and an affectionate son forget his obligations to a kind and an affectionate mother. It is well pleasing to God, to angels, and to men.

During the labors, the anxieties, and the toils of a long life her motto was—

> "To be resigned when ills betide,
> Patient when favors are denied,
> And pleased with favors given;
> Dear husband, this is wisdom's part,
> This is that incense of the heart
> Whose fragrance smells to heaven."

In all the trials and vicissitudes of her protracted life, and especially during the conflicts of her husband with the opposition, the enmity and the envy he had to encounter for duty and conscience sake, while endeavoring to effect a reformation in his own Synod and its Presbyteries, both in the Old World and in the New, she stood by him in faith, hope, and love, and most cheerfully became a partaker with him in all the trials and consequences incident to, and resulting from, his advocacy of primitive and apostolic Christianity, and its restoration to its beau ideal, as pictured and developed in the inspired writings of the apostles and evangelists of Jesus the Christ.

There is no scene on earth, in the vision of mortal man, more sublime, more soul-stirring, more soul-subduing, more soul-elevating, than that of a Christian woman standing by the side of her husband and their offspring when, as a faithful martyr, he stands up for God and his Anointed, at every risk and hazard of life and all its tender and endearing ties. This is a scene,

in our appreciation, the most enrapturing and aggrandizing vouchsafed to mortal man in his whole pilgrimage from the cradle to the grave. Only a small measure of this spirit can, in our day, and under our institutions, be meted out to any man. Such victims, in our generation, and especially in our free country, are few, very few, and far between.

But still old Cain yet lives in a numerous progeny, and has in all Christendom a few representatives, even a few still extant in our own free and magnanimous population. We, however, in the whole area of Christendom so called, more frequently find Cain's representatives than we do those of the type of Abel.

Mother Campbell, by her French Huguenot ancestry, was most strictly educated in the Calvinistic faith. The horrid slaughter of Protestants in France to the amount of thirty thousand, on St. Bartholomew's day, A. D. 1572, when, at midnight, a signal was given to massacre all of that faith in the city of Paris, and throughout the whole kingdom, was the remote root and the reason of her people locating in the mountainous parts of that kingdom, and ultimately of leaving France and migrating to the Protestant north of Ireland, on the environs of Lake Neagh, county Antrim.

We are of that type of humanity that have some faith in blood as well as in water. In early life we were rather addicted to read biography and to trace blood with some discrimination. We found some branches of humanity whose blood had run through scoundrels and heroes, of all sorts, ever since the flood. And although there are exceptions to general rules in grammar and in blood, we still can not divest ourself of the convic-

tion that there are hereditary characteristics in the blood and mind of man, as well as in some other species of animated nature. Still, as we sometimes find in one and the same family of six or eight children a very great diversity of type, of constitution, of mind and body, we are cautioned not to build theories on consanguinity or affinity with all the firmness of faith or fact. How many and how diverse are the dispositions and characters found in one family of seven or eight children! We often find them as dissimilar as diverse ingrafted fruit on the same tree. We have family diversities, tribe diversities, and national diversities as striking as were in Father Noah's three sons, Shem, Ham, and Japheth. On all our premises we are admonished against dogmatism. Yet we must still admit that there are differential attributes in every species of animated nature, and that these diversities obtain in the volumes of humanity. After all our speculations, we must say that it is *mainly*

"Education makes the man, and want of it the fellow."

But what is education! We must have induction before we can have eduction, and both of these before we have education.

There are few facts or events of great importance and value in the life of most men, and still fewer in the life of most women. A truly good woman, as a wife and a mother, is, indeed, the most splendid spectacle in the horizon of human apprehension. Her empire is small, but her power is immense. The destiny, temporal, spiritual, and eternal, of the family of which she is the mother, and in whose hands God has placed, more

or less, its temporal, spiritual, and eternal destiny, is one of the most interesting positions—the most soul-stirring, the most absorbing, and the most blissful in which a human being can be placed. Great are its cares, great are its labors, great are its responsibilities, but greater still are its honors, glories, and beatitudes.

Woman, next to God, makes the living world of humanity. She makes man what he is in this world, and very frequently makes him what he shall hereafter be in the world to come. We do not infringe on the pulpit or on the press in so affirming. These are, indeed, a supply of means to compensate the want or neglect of maternal influence, enlightened by the Gospel, and properly directed by its spirit.

Maternal influence is paramount to paternal influence. We read of an hereditary maternal influence possessed and developed by Grandmother Lois and Mother Eunice, but never of a grandfather's influence by any hero in the Christian Scriptures. I do not say that a grandfather or a father may not, can not be the means of saving his descendants; but I do say that such cases are the exception and not the rule. Maternal love and assiduity are paramount to paternal love and assiduity. Besides, every infant looks up more to its mother for everything it wants than to its father. It is mercifully necessitated to look up to and to love its mother more than its father; and, therefore, a mother's influence is paramount to every other human influence.

In this excursive view of the character of a mother, of a Christian mother, we have been only sketching out the more prominent characteristics of Mother Campbell. She made a nearer approximation to the acknowledged

beau ideal of a truly Christian mother than any one of her sex with whom I have had the pleasure of forming a special acquaintance.

I can not but gratefully add, that to my mother as well as to my father I am indebted for having memorized in early life almost all the writings of King Solomon: his Proverbs, his Ecclesiastes, and many of the Psalms of his father David. They have not only been written on the tablet of my memory, but incorporated with my modes of thinking and speaking.

However out of place it may seem *for me* to note this fact, or to make these remarks, I do it from a moral obligation, a sense of duty to the living as well as to the dead. We owe it to our cotemporaries, and we owe it to posterity; and, stronger still, we owe it to the Lord, to perpetuate the memory of the sainted dead. Paul to the Hebrews is my model. After arraying his cloud of faithful witnesses in attestation of the redeeming, transforming, aggrandizing, and beatifying virtue and power of faith, especially of *the faith* formerly or originally delivered to the saints, he caps his climax with the heroines of the faith, the women who had *through faith* received their dead children to life again, and others were tortured or violently beaten, because they would not recant their faith, or deny the Lord who had ransomed them.

We plead this license in doing justice to the character of a most affectionate and exemplary mother, to whom this tribute is pre-eminently due. It is emphatically the mother that gives to home, sweet home, all its fascinating charms and attractions.

When a boy, reading Homer, one of the most ancient

and famous of the Grecian bards, I could not but admire and sympathize with the parting scene of Hector and his beloved wife Andromache. I could not, indeed, but memorize Pope's beautiful version of it, concluding in these words. In his response to her pleadings, vanquished, indeed, by her eloquence, he says:

> "No more! But hasten to thy task at home,
> There guide the spindle and direct the loom;
> Me glory summons to the martial plain,
> The field of combat is the field for man.
> Where heroes war the foremost place I claim,
> The first in danger, and the first in fame."

But Paul's heroines of faith incomparably excel these. "Women," said he, (in standing firm for truth on the Lord's side,) "by faith received their dead (children) raised to life again," as did the widow of Zarephath, (1 Kings xvii: 21,) the Shunammite, (2 Kings iv: 24;) "and others were tortured, (or violently beaten,) because they would not recant their faith, or deny their Lord."

Mother Campbell, in sympathy with the afflicted, the poor, the orphan, and the friendless, was, in my area of observation, rarely equaled, and seldom, if ever, surpassed.

I am now only *minus* a few months of her age when she calmly, resignedly, and hopefully passed over the Jordan, in a serene and blissful anticipation of the eternal rest, and of that inheritance guaranteed and secured by the ever-blessed Lord to all them that have betaken themselves to his mercy, and that have honored him with the allegiance and devotion of their hearts and the consecration of their lives.

She had, in all, ten children, three of whom died in

infancy, whose ashes repose in the Old World. Seven accompanied her to this country, of whom only four, two sons and two daughters, now survive—Sisters Dorothea and Jane, Brother Archibald, and myself, in whose memory and affection, in whose esteem and admiration, she will most gratefully live while reason holds its scepter and memory its records. Her son Thomas and her daughters Nancy and Alicia died since their mother. My eldest sister, Mrs. Dorothea Bryant, assisted me much in the reading, and collecting, and revising the letters of my father.

Truly blessed are they who fall asleep in the arms of the Lord; for they do rest from their labors, and their works of piety and humanity do follow them.

THE END.

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